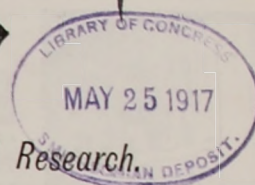


# Light:



*A Journal of Psychical, Occult, and Mystical Research.*

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

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May 27th—No Meeting.

June 3rd.—"Our Work in Sleep."  
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11 a.m.

Mr. Ernest Meads will present for discussion a Paper on "The Appli-  
cation of Spiritualism to the Teaching of the New Testament."  
Vocalist: Miss Lilian Maskell.

3 p.m.

Mr. Richard Boddington (Member of S.N.U. Executive) will open  
discussion on "Some Problems to be Faced." Admission to this  
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and of this Union.

7 p.m., Mass Meeting

SPEAKERS—Mrs. M. H. Wallis, Mr. Percy R. Street and Mr.  
Ernest Meads.

Vocalist, Miss Louie Watson. Organist, Mr. C. W. Turner.

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Some Talks with Unknown Friends.

By E. KATHARINE BATES.

With a Preface by General Sir Alfred E. Turner, K.C.B., R.A.

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expected anxiety and fear. Last week my friend called and told me all about it: "I felt that I didn't care. I had been reading 'Raymond' just before I was ill, and my mind was full of it. I knew that if I died it would just be promotion—a going into a better room. My wife and child are provided for, and I didn't worry a bit. That book saved my life." My friend is not a Spiritualist in the ordinary sense. He is a rather orthodox Nonconformist. But his orthodox religion would not have saved him from worry and its consequences. "Raymond" did.

## THE PROGRESS OF PSYCHICAL RESEARCH.

AN APPRECIATION OF MR. J. ARTHUR HILL'S "PSYCHICAL INVESTIGATIONS."

BY SIR WILLIAM BARRETT, F.R.S.

This new work by Mr. J. A. Hill is the largest and most important of the many contributions he has made to psychical research. It will be heartily welcomed by all students of this subject; for the transparent honesty and open-mindedness shown throughout the book add to its value, and enhance the reputation of the author. The evidence which Mr. Hill here presents of survival after death, and which he has personally obtained mainly through the clairvoyance of Mr. Wilkinson, is a fitting supplement to Sir Oliver Lodge's recent book.

For many years Mr. Hill was doubtful of the validity of the experimental evidence on behalf of survival, but he is now convinced that the spirit theory is the most satisfactory explanation of much of the evidence he and others have obtained. Albeit he recognises "that the proof is not coercive and that some alternative explanation may turn out to be the right one." What that alternative may be Mr. Hill does not suggest. As regards the telepathic theory, which he discusses with great fairness, he points out that

Telepathy from the living or the dead is a doubtfully admissible supposition unless it is reasonable to infer that the communication is willed by some mind. In experimental cases it is so willed; in many mediumistic phenomena no willing of the kind on the part of living people is known of or reasonably to be inferred. The willing, if any, is on the part of some discarnate mind, human or non-human. And in many cases I believe this to be a fact.

One of the most interesting points in connection with Mr. Wilkinson's clairvoyance and clairaudience is the facility with which he correctly gives the names of the deceased persons, whom he sees clairvoyantly. Mr. Hill states that he has not the slightest doubt of Mr. Wilkinson's genuineness. This is satisfactory, as most of the descriptions given are of persons not long deceased, who lived within a radius of some twenty miles from Mr. Wilkinson's home. I was at first disposed to think that the results might be attributed to cryptomenia (a hidden memory) on the part of a perfectly honest medium. But the details of some of the evidence cited by Mr. Hill show that this explanation is highly improbable. In a letter to me Mr. Hill says:—

I hung on to the fraud theory for a few years; but I have had evidence about private family matters of various sorts, which Mr. Wilkinson could not have learnt about by any amount of inquiry; and they were referred to in such a skilful way that he himself could not tell exactly what was meant, while it was all clear enough to me.

Moreover, the incidents cited by Mr. Hill on pp. 191-4 of his book, where the medium correctly gives some, at that time, unpublished facts connected with the Myers message to Sir Oliver Lodge—relative to one of the odes of Horace—also disprove the possibility of fraud. Further, Mr. Hill tells us that the answers to his question could not have been due to any telepathy from himself, for he was ignorant of their meaning until he subsequently looked up the passage in Horace.

In Chapter XI. Mr. Hill discusses the influence of objects given to the medium to handle, so-called *psychometry*. This is one of the most curious and puzzling questions; for my own part, I have never had any convincing evidence of psychometry.

Mr. Hill has been more fortunate, and he tells us that on this question he has "no hesitation whatever" in expressing his belief. He says:—

Experiences extending over many years and with many mediums have convinced me that some peculiarly-constituted people—by handling an article which has been in close contact with some person living or dead, and which has not been handled much by anyone else—can somehow tell things about that person's appearance or state of health, or about things that have occurred in his life; and that the correctness of these statements excludes chance coincidence by guessing, and he adds that information has been given which was not within the knowledge of the sitter and was only verified afterwards.

Mr. Hill is so cautious and critical an observer that this statement is of great interest. Dr. Hodgson was also a firm believer in psychometry. One of the last letters I had from him was to ask me to enclose in an oiled-silk wrapper a glove or other object worn by some deceased friend of mine and send it to him to Boston, U.S.A., for the purpose of putting it into Mrs. Piper's hands. Dr. Hodgson's death prevented my knowing the result of this experiment.

That some curious and inconceivable kind of mental impression is made on inanimate objects by their contiguity to human beings seems to be the case, extravagant as such a supposition may appear to be. The older mesmerists again and again noticed it as regards living persons. In a bundle of letters I possess from Miss Harriet Martineau's friend, Mr. Atkinson, he cites cases of this kind, and tells me that Miss Martineau was absolutely convinced of the fact. Many well-attested cases of hauntings, where particular places and objects create a vision of former events in certain susceptible minds, would also appear to support this theory of a *rapport* between inanimate things and human beings. It would be well if the research officer of the Society for Psychical Research were to devote time and attention to this subject, and present the Society with all the historical evidence available, and also any fresh experimental evidence made with this definite object in view.

I am glad Mr. Hill draws attention, on page 252, to the debt we owe to "the early Spiritualists who laid the foundations, found the facts, bore the obloquy, but forced the phenomena on the attention of the 'leaders.'" I have referred to this in my forthcoming book (sadly delayed by the printers), and heartily agree with Mr. Hill when he says that to those early Spiritualists "we cannot refuse our admiration and our thanks."

In conclusion let me add my thanks and congratulations to Mr. Hill for this and all his other valuable work on behalf of psychical research.

At the Salon of the Royal Society of British Artists, on Thursday, the 26th ult., Miss Felicia R. Scatterd delivered an interesting address on "The World Crisis," which was marked by her characteristic penetration and clear and cogent reasoning. We hope to give a report in our next issue.

**LONDON SPIRITUALIST ALLIANCE.**—Meetings for clairvoyance for members only will continue to be held at the rooms of the Alliance every Tuesday at three o'clock (admission 1s.). These meetings have been arranged to supply the demand for psychic evidences and will continue so long as they appear to be needed. The Friday meetings of Mrs. M. H. Wallis will be continued until the 18th inst. inclusive (see advt.).

"Is the outcome of this latest tragedy to be loss or gain?" asks Mr. John Oxenham in the foreword to his new book of verse, "The Vision Splendid" (Methuen and Co., Ltd., 1s. net). His own reply is that, under God, it rests with ourselves. "If this fierce flame free us from the ruinous wastage of drink, from the cancer of immorality, from the shame of our housing-system, both in town and country, and bring about a fairer apportionment of the necessities of life, a living wage to all workers, leisure to enjoy and opportunities to possess and progress, it will have done much. If it level the dividing walls, and result in a pact of nations which will ensure peace for all time, it will have done very much. If it bring the world back to God, it will have done everything. This, our great sacrifice, will then be turned to everlasting gain. . . . So—to the Vision Splendid of a world in which God and Right shall reign supreme, and may we all live to see it realised!" Mr. Oxenham's poems are worthy of the introduction.



## RELIGION AND SPIRITUALISM.

CONFERENCES IN ST. ETHELBURGA'S PARISH ROOM.

An eloquent sign of the general interest which our subject is now arousing was afforded by two crowded conferences on "Religion and Spiritualism," held on the afternoon and evening of the 26th ult. in the large parish-room of the Church of St. Ethelburga, Bishopsgate Within. The evening meeting especially was packed to overflowing. In opening the afternoon conference, the rector, Dr. Cobb, expressed his sense of the gratitude due to such men as Sir Oliver Lodge, Sir William Crookes and Sir William Barrett—men of lifelong scientific training and practice in suspending their judgment—who had devoted years of careful investigation to the study of the phenomena of Spiritualism and had published their conclusions. For newspapers of the sensational type to treat a man of Sir Oliver's eminence in science in the insulting manner which had characterised one journal was a brilliant example of what ought not to be done. With regard to the recent police prosecutions, Dr. Cobb remarked that the official mind never learned by experience. It had persecuted "witches" and "wizards" two or three centuries ago, and the same spirit was persecuting mediums now. He was not saying that proper precautions should not be taken against fraud; but, at the same time, he held that the less interference on the part of the law the better. He could not for the life of him see why, if he chose to spend half a crown on a medium, he should not do so. He hoped a strong protest would go forth from that meeting against the action of the police in hauling up for judgment and treating with brutal severity a number of people who had done no great harm. He had investigated the case of a poor woman who had been trapped in an unworthy way by an *agent provocateur* and fined £35, and who had to borrow the money to pay the fine. He would be pleased to receive any contributions on her behalf, and would see they were usefully applied. Among the speakers who took part in the discussion that ensued were Mr. Percy Bard, Mr. R. A. Bush, Mr. W. Hendry and Dr. Hector Munro.

At the evening meeting Dr. Cobb, who again presided, expressed the conviction that Spiritualism contained truths which would be in every way a benefit to mankind. It was certainly in no sense antagonistic to Religion, but rather confirmatory of it—it afforded scientific support to the reality of the supposed miraculous element in the Scriptures. At the close of his observations he invited questions, and a general discussion followed.

SIR OLIVER LODGE, who took part, offered some remarks in support of the chairman's position. Dr. Cobb had spoken of "Raymond," and Sir Oliver dwelt on the actuality of his experiences as recorded therein. As to the main question under discussion, he agreed with Myers that Spiritualism was not a religion, but was the preamble of all religions. Theology had in the past stubbornly opposed many of the sciences, but the result had always been the same—the science won its way against all obstruction, and the story as regards Spiritualism, in its aspect of Psychical Science, would undoubtedly be the same.

Amongst other speakers who took part in the discussion, Mr. E. Haviland attracted great attention by recounting his experiences in connection with the phenomenal side of the subject, which had covered many years and included some of the happenings recorded in the early days of investigation—phenomena that are rarely discoverable to-day owing to the atmosphere of hostility and scepticism.

At both meetings the rector's suggested protest against police persecution was adopted, together with an expression of opinion in favour of the establishment of a register of reputable mediums under a committee which would enjoy the confidence of the public.

SPYRITS announce to man secret things and foretell the future.—PYTHAGORAS.

HEBE FUND.—Mrs. Etta Duffus, of Penniwell, Elstree, Herts, acknowledges, with thanks, the following contribution: "Direct Evidence," £2 2s.

## A GENERATION AGO.

(FROM "LIGHT" OF MAY 7TH, 1887.)

The "Christian Register" (Boston, U.S.A.) is publishing a very remarkable symposium on "Science and Immortality," somewhat after the manner of those which were printed in the "Contemporary Review" and "Nineteenth Century" some years ago.

THEOSOPIY IN FRANCE.—Theosophy is not failing as to its mission in France. Mr. Sinnett's "Occult World" has just been translated, with the author's sanction, into French, by F. K. Gaborian, a name pleasantly suggestive of romance. At the same time there appears the first number of "Le Lotus," a monthly magazine or "review of lofty Theosophical studies, tending to bring about closer relations between the East and the West, under the inspiration of Madame Blavatsky."

## THE WITCHCRAFT AND VAGRANCY ACTS.

MASS MEETING AT SOUTH PLACE INSTITUTE.

South Place Institute was filled to its utmost capacity by the meeting, convened by the Spiritualists' National Union, Ltd., on Monday evening last, to demand the amendment of the Witchcraft and Vagrancy Acts. Mr. J. J. Morse, the editor of "The Two Worlds," occupied the chair, and the speakers were Dr. Ellis T. Powell, Miss Lind-af-Hageby, Mr. Ernest Outen, Mr. Robert H. Yates, and Mr. A. P. Sinnett. Letters of sympathy with the objects of the meeting and regretting inability to attend, from Sir William Crookes, O.M., Lady Monley, Lady Paget, Lady Muir MacKenzie, Sir Arthur Conan Doyle, Mr. H. G. Chancellor, M.P., and Captain Bennett, were read to the meeting. The powerful and eloquent speeches which followed excited the highest enthusiasm, and the resolution protesting against the retention on the Statute Book of the offending Acts and calling for their amendment, as proposed by Dr. Powell, and seconded by Miss Lind-af-Hageby, was passed unanimously.

The meeting throughout was of an animated character, and a full report of the proceedings will be published in succeeding issues.

The contributions to the S.N.U. Parliamentary Fund amounted to nearly £40.

SPIRITUALITY is not living in dreams, or living in the clouds, or having a pale face and languid air, as if the things of this earth were beneath one's serious consideration, and were rather endured than enjoyed. Spirituality means the greatest acuteness of intellect, the greatest foresight, the greatest amount of spirit or power gathered in a person, and the wisest expenditure of that power. It means the greatest governmental ability, be that ability exercised in the small empire of a household, or the larger empire of a nation. Spiritual gifts mean all talents, all powers, and all methods of using those powers.—PRENTICE MULFORD.

THE MARYLEBONE ASSOCIATION.—We have received a copy of the annual report and accounts of the Marylebone Spiritualist Association, Ltd., for the year ending March 31st, and are glad to find that, considering the many difficulties that have had to be overcome, the results achieved afford ground for congratulation. The year has closed with a balance in hand of over £90, only a little less than that with which it began. The attendance, in spite of darkened streets, bad weather and difficulty of transit, has been well maintained, and the membership shows an increase which it is fully anticipated will be still more marked as the high spiritual aspect of the association's work becomes increasingly known.

THE NEW MESSAGE.—On Saturday and Sunday, the 21st and 22nd ult., Mrs. Barbara McKenzie gave three lectures on Psychic Science at a week-end school arranged by a men's adult school in a Leicestershire village. Representatives attended from seven other schools in neighbouring towns and villages and a spirit of keen interest was manifested by the men and women present, to many of whom the evidence for the Science had never before been presented. Many of them had parted from church and chapel attendance, and become practically agnostic for lack of the very knowledge which psychic science can give. On the Sunday evening over one hundred were present, and the fine atmosphere of the meeting, free from carping criticism or frivolity, gave one an earnest hope that the people of England are hungry and ready as they never were for "more light and truth to break forth."—COR.



OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE,  
LONDON, W.C. 2.  
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## Light:

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PRICE TWOPENCE WEEKLY.

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APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's-lane, W.C. 2.

## SCIENCE AND THE SUPERNORMAL.

The attempt to degrade spiritual forces to purely selfish ends results always in confusion and defeat; and this is true as much in the affairs of daily life as in intercourse or attempted intercourse with the unseen world. There are those who, filled with aspiration for the higher aspects of Spiritualism, are inclined to condemn the scientific method of exploring the subject. It seems to them a kind of sacrilege, but this attitude is not justified. The sanctuaries which they fear may be invaded are secure against all unlawful intrusion. The province of the scientist lies elsewhere, but his work, none the less, may be immensely valuable, more especially when, as nearly always is the case, it is pursued in a disinterested spirit. There is no degradation in it; it has a nobility of its own. It brings in the keen, searching influences of examination and cold precision, and, if we may say so, they are often highly necessary as a corrective to the excesses of emotionalism and imagination. Anything which cannot abide its scrutiny is of little value to us. "Break everything to pieces," said one of the pioneers of Spiritualism once to a young inquirer; "unless it can undergo the ordeal and survive, it is worthless." That is the true spirit of the investigator. Keats dreaded scientific investigation of the rainbow; he thought the poetry would be driven out of it as a consequence. We know that the contrary happened. New realms of beauty and mystery were opened up by the process. The things which belong to the Eternal Order can endure all the analysis to which we are capable of subjecting them, and can suffer no jot of harm. It may, indeed, be taken for granted that whatever Science can destroy is only that which is legitimately destructible, or something the loss of which is but temporary, since the powers which produced it can recreate it in finer forms.

Science has of late been interesting itself deeply in psychical research, although its work has in only a few instances been brought to public notice. Some of the investigators prefer to wait until their records are complete and their results entirely satisfactory to them. It is very impressive to observe the care and pains bestowed on the researches; they bear the stamp of the mind which is seeking truth for its own sake quite indifferent to personal ends or petty triumphs. It is a spirit that augurs well

for us, since we are sure of our ground, and are quite content that all which cumber it as alien growths shall be detected and destroyed. Anything which from the world of causes comes into existence as a visible fact is legitimate material for the scientist; indeed, until it thus comes into manifestation he can do nothing with it, it is outside his purview. Sometimes in his zeal he has overlooked the necessity to his own discomfiture; it is unwise to pronounce on that which has yet to be examined.

It seems that the function of Science is not so much to discover as to verify and record. Always before the scientist must go the seer to proclaim in his own fashion a vision of a world not yet revealed to the man whose vocation it is to deal in facts. But the facts of the unseen world are coming in to-day at a great rate to confirm the vision. When they were few and scattered they might be ignored, but now they challenge and demand attention on every hand. It is useless for the savant of the old order to ignore or denounce the newcomers in order to save some cherished system of thought from destruction. In such cases it would seem that the whirligig of time is bringing in its revenges in new forms. The tables are being turned in a double sense. Of old it was the scientist who twitted his religious brother with panic at the encroachments of that Science which was to destroy all his visionary fabrics. Now the followers of old crystallised doctrines of matter are quaking at the arrival of a new revelation. Many times had they proclaimed their disbelief in things which could not be weighed and handled, or tested by logical processes. And now the things have arrived, ready for examination by all those methods. They are as yet strange and a trifle uncouth, decidedly repellent to minds prejudiced in favour of convention.

"I do not see you, Mr. Blank," said a punctilious judge to an advocate who appeared before him without wig and gown. The advocate protested. "And I will not hear you either," added his lordship.

That has too often been the scientific attitude towards facts of unconventional appearance, but it is not the attitude of the true scientist, who, as Professor James once remarked, will not be above seeking his facts in a dunghill if the search leads him thither.

The evidences of a life beyond are abroad to-day, and if they are ignored by bigots their uses will be none the less extracted by those who have no prejudices to serve. For it is in the uses to which the facts are put that their real importance lies. Our hope is that they will be employed to the highest ends—the service of life. Those who pervert them to base purposes will degrade not the facts but themselves, and inasmuch as the psychic side of life is a region of power and intensity its judgments are swift and terrible.

AFTER THE WAR.—We will not forget; nor will we throw away the fruit of blood and tears at the dictation of cosmopolitan theories and a spurious Christianity which uses the letter which kills to deaden the heroic indignation with evil that scorns commercial profit from blood-stained hands. We rightly despise the temper which produces Hymns of Hate, but we shall be thrice fools if we neglect the preventive measures which will make the British Empire self-supporting and assume a change of heart in our enemies for which there is no evidence whatever. If we do our motives will not be the love of Christian ideals but love of cheapness and ease. Let us not hate the German, but by all means let us hate the materialism which has bred the doctrines of German statecraft and will breed them again in all who take brute competition as the basis of their philosophy of life.—From "The Science of Peace," by STANLEY DE BRATH.



## IS SPIRITUALISM OF THE DEVIL?

ADDRESS BY THE REV. F. FIELDING-OULD, M.A.

(Continued from page 134.)

There are some who find it impossible to reconcile the thought of high spiritual control with the *apparent triviality* of a moving table and such like phenomena. They are accustomed to have their religious emotions kindled amid the beautiful symbolism of well-appointed churches,

Where through the long-drawn aisle and fretted vault,  
The pealing anthem swells the note of praise,

and are suspicious of this hole-and-corner business of the back room. The world-famous temple seems more worthy of the gods than "the school of one Tyrannus." They are conscious of the profound importance, even solemnity, of the issues, and are offended because the means employed seem so unworthy of the occasion. So Naaman was offended on being told to go away and wash in the river, the miserable Jordan at that! People will still be calling "common and unclean" what God may please to use for a high purpose. The glorification of the small and common-place is one of the lessons of Christianity, and we are often profoundly mistaken in our estimation of what is really great and truly small. Is a speck of dust a small thing? Not when it is under the eyelid. Is a million of money a great thing? Not to the owner if he is at the point of death. Is a table a contemptible thing? Not when it is used as an altar, nor yet when it raps out a message from a higher world.

After all, is there anything inherently *incredible* or wildly unreasonable in the idea that Christ should view with concern the misinterpretation of His Gospel and the consequent loosening of its hold on man's allegiance, and that He should take steps to renew and re-vitalise the saving Truth? Or that He should use for the purpose exactly the same means which He employed in the ancient days of the prophets? What wonder if once more Jesus should turn to the modern Thomas and offer him, in Spiritualism, direct evidence within the range of his bodily senses—"Reach hither thy finger and behold my hands, and reach hither thy hand and thrust it into my side; and be not faithless but believing."

St. Peter did not need it, and you and I may not need it, but be strong in faith and assurance—"Blessed are they that have not seen and yet have believed"—but many are *doubting* and many *totally sceptical*. To such Spiritualism may be a holy thing, the very voice of God to their souls. I do not think it is realised how very many people have *no religion whatever*. If there is a future life, the evidence for it certainly does not warrant the smallest effort of self-sacrifice or self-control. As for God (if there is such a Being), He is utterly unknowable, and His name is merely useful in the form of profane oaths. I think Spiritualism may be the means of saving many such from wasting the wonderful opportunity of earth life.

Let us bear in mind that much of the Hebrew prophets' teaching was *confused and misdelivered* on account of the prophets' own imperfection, that Balaam, Zedekiah the son of Chenaanah and others, though doubtless good enough psychics, through want of moral uprightness were led astray by lying spirits. Let us remember that if the instrument is out of tune the Great Musician cannot breathe His message through it. A medium must not be content to be a person of peculiar physical constitution, but must be a man of holy life. His eyes are open to the wonders of the borderland, let him be spiritually awakened and aware of the rushing splendours of the higher spheres of being; standing in the gap, a link between the worlds, known and blest on many planes of life, a servant of the servants of God!

There is a story told of Father Walter, a Roman priest at Washington, which seems to take the entrenched position of his Church by storm. The clergyman was going to bed one winter's night when he heard the violent ringing of his doorbell. He looked out of the window and saw a boy and girl on his doorstep. "Our father is dying," they cried, "and wants you to come and see him at once; we will show you the way." The priest went down and accompanied the children to a poor

house in the lower portion of the town. "Our father's room is at the top of the house," said the boy; "you will see a light shining through the keyhole." Father Walter left the children below and groped his way up the rickety stair. There in the room indicated was a dying man, covered with rags, and lighted feebly by a candle stuck in a bottle.

"Who are you?" whispered the sick man. The priest told him. "I did not send for you," said the man; "I had no one to send, I am alone and dying." "That is strange," said the priest, "for two children, a boy and a girl, came to my house and told me their father was dying, and then showed me the way here." "Two children!" gasped the man. "What were they like?" The priest described them, and the man covered his face with his hands and wept. "My poor, dear children," he said, "they died two years ago!" (Bennet's "Visions of the Unseen").

To say, as the Roman Church would, that those children were angels of a super-human order who personated the boy and girl, seems to me to go out of the way to find a far-fetched explanation, when there is a simple and beautiful one already to hand.

It is no unusual thing for struggling and distressed souls to be *helped through Spiritualism*. Do we not all know people who had given up all religion and who have been brought back by its means? Agnostics who had lost all hope of God and immortality, to whom religion seemed mere formality and dry bones, and who at last turned upon it and reviled it in all its manifestations. Then Spiritualism came to them, like the dawn to a man who has tossed all night fevered and sleepless. At first they were astonished and incredulous, but their attention was arrested, and presently they were touched to the heart. God had come back into their lives, and nothing could express their joy and gratitude.

Is this the work of devils? There are some, *mirabile dictu*, who would say it is; for these awakened souls are often unorthodox, they are made after no recognised pattern and bear none of the time-honoured labels, and as such they come under human ban and condemnation: "We rebuked him because he followeth not with us." But one seems to see the Good Shepherd leading His sheep over tracks invisible from the more frequented roads, and I have no doubt they will arrive safely at the Great Fold, perhaps far on before their critics.

I received this letter some time ago:—

DEAR SIR,—After my long silence I hardly like to address you, but a feeling of great joy and gratitude compels me to do so. You will, perhaps, be glad to hear that owing to the seed so kindly and generously set by yourself in me, a perfect stranger to you, the same has brought forth an abundance of fruit, and I am now in the happiest condition of my life, and have already commenced spreading the good news abroad. The holy delights of Spiritualism have made me a changed man, and I shall ever be grateful to you. I have joined the Spiritualist Alliance, and am daily learning fresh wonders and receiving fresh comforts from our Infinite and all-loving Creator. . . .

Allow me to quote once more from Stead's friend, Julia:—

When I saw the splendour of the lovelight that flooded the (spiritual) world, I was beside myself with joy; all the many loves which I had known on your side faded into insignificance beside the great glowing radiance of that love which swathed me about as with a garment and enabled me to see what marvellous possibilities, what undreamed-of powers, were all the while in the heart of each of us. . . . God is love, and love is God, and the mystic power of God is love. We may become as God so far as we enter into His Divine Nature, which is *love*. We remove ourselves from God as we do not love. When you feel as if you were unable to sympathise with any person, by so much as you are unable to sympathise even with his sins, you are out of God. He is all in all, and all His all is love, and you cannot work out His purposes in hate and unkindness. Oh, if I could make you see as we see it here, how true it is that they only *live* who *love*, that all that is not of love is as death, that the soul that does not love is without God in outer darkness, and the only way to save the world is to drench it with love, to flood it with love—yes, love even for the worst. It is not by disliking men even for their sins, that you will save them from their sins ("After Death," p. 49).

I would ask you, are these words (which might be from an epistle of St. John)—are these the words of one that hath a



devil? If so, then I can only say I like that devil, that is the kind of devil I want to be.

I will conclude by recording my opinion that Spiritualism is a thing of *immense importance* fraught with the issues of life and death, and I am wondering how soon the Bishops of the Church of England will consider it worth while to examine the thing and make themselves competent to advise their children about it. To some people, Spiritualism is merely an opportunity of having a little talk with a deceased "Uncle George" or "Aunt Jane," a little sentimental dabbling with the unseen, without intellectual purpose or spiritual aspiration; but if I am not greatly mistaken, the end the nobler spirits have in view is much higher than that. The real end and *raison d'être* of the movement is *religious*. If Spiritualism fails to rise above the level of a mere *branch of science*, it will have fallen short of its true mission and glory. As the intellectual is greater than the physical, so is the spiritual above the psychical, and investigators who attend séances and acquire knowledge about higher grades of existence without a growing hunger to make themselves *worthy* of and *capable* of promotion to such states, are like men who cultivate a vineyard but never eat of the grapes. The mission of Spiritualism is to enlighten man's difficult path, to make him distinguish between the permanent and the transitory, the real and the apparent. It is to drive home, as never before, the lesson which has so long been on the lips of the Church, that this life finds its real importance in the fact that it is the preparation for another, and that religion—*i.e.*, the progressive approach to God—is the supreme duty and privilege of man.

But as you may so partake of the Eucharist as to eat and drink to your own condemnation, so may a rash or evil-minded investigator of Spiritualism find in it his ruin. Is it diabolic? That depends upon yourself—if you want to raise a devil, you may do so easily enough; if you seek God and Truth, it can mightily bless your search.

The thing itself is neither divine nor diabolic; it is an instrument, a means, an open door through which in the past have come both good and evil, but there is some evidence that beyond that door are now assembled a great company of enlightened spirits who are bound together by a noble and unselfish resolve to raise and bless mankind.

Let us approach, then, with the utmost caution and the most careful scrutiny of our motives. Let us not be dazzled by the thought that we are listening to a being from another world and drink in his every saying as "the Word of the Lord." Let us not imagine that all the mysteries of being are unfolded before his wondering eyes just because a year or two before ourselves he has stepped across the little ditch of death. But let us also beware of that attitude which before all others Christ condemned, *viz.*, the inert and unteachable, the unresponsive and unimpressionable, the self-satisfied and self-sufficient, that which in its haste and hostility calls good evil, and evil good, and will not believe though one rose from the dead, (Great applause.)

THE CHAIRMAN having proposed a hearty vote of thanks to the lecturer,

DR. ELLIS T. POWELL seconded the resolution, and in doing so expressed a strong doubt whether some of the critics of Spiritualism really believed in the soundness of their own criticisms. Alluding to a recent sermon by the Master of the Temple from the text (quoted by Mr. Fielding-Ould) "There shall not be found with thee . . . a consulter with a familiar spirit, or a wizard or a necromancer" (Deut. xviii. 10, 11), Dr. Powell thought it probable that the Master of the Temple had bacon at breakfast, that part of his clothing was woven of linen and woollen united, and that in his journeyings he had at some time ridden on the back of a mule, though all these things were against the Mosaic law. If there was one emphatic prohibition it was that "Thou shalt not make unto thee any graven image, or any likeness of anything that is in the heaven above, or that is in the earth beneath, or that is in the waters under the earth"; yet anyone taking a stroll through the Temple might see the images of the lamb and flag, and of the horse, the lamb over the

Middle Temple being no doubt emblematic of the innocence of lawyers, and the horse of the expedition with which they transacted business—(laughter)—while within the Temple Church were full-length figures of recumbent knights—all again in direct defiance of the Mosaic law. If the preacher held that the injunctions addressed to a primitive people were still incumbent upon us, he was inconsistent. As Master of the Temple he ought to have sufficient acquaintance with the law to know that you cannot enforce obedience to one portion of a statute and ignore the rest. The lecturer had pointed out that during many centuries there had been a vast incrustation of alien element on Christianity. All down the ages Christianity had been employed by Kings as part of the machinery by which they deceived the world. Since the war began we had been looking rather closely into the gigantic system of humbug under which we lived. How dangerous to politicians was a doctrine which taught men and women to think for themselves!

The resolution having been carried with acclamation the meeting closed.

### THE DEAD WHO ARE ALIVE.

AN APPRECIATION OF MISS E. KATHARINE BATES' NEW BOOK.

By F. W. PERCIVAL.

In that unpretentious but most illuminating book, "Our Living Dead," by Miss E. Katharine Bates, the gifted author has dealt with the problem of survival after death and with many of the questions with which it is associated. The war, with all its tragic realities, has forced men to think of the here and the hereafter, and Miss Bates has seized the opportunity thus afforded to address a message of hope and consolation to those who have loved and *think* they have lost. She urges them in bold and forcible language to lay aside the prejudices against spirit communion which are the results of a traditional theology, and she uses the wealth of her personal experiences to prove that "all that we really know through our bodily senses and brain development shows *continuity* and *orderly progression*" (page 48).

"Both Life and Death with God are one;  
He breaks no thread His hand has spun."

It is the want of imagination which makes the realisation of this truth so difficult. Well might the writer of the Book of Proverbs exclaim, "Where there is no vision the people perish." But, as Miss Bates points out, we cannot reach the higher planes of spiritual perception without making some definite sacrifices:—

We must throw away a good deal of mental rubbish. We must leave off talking about what God does or does not *intend us to know*, and thankfully receive what He has mercifully given us in these latter days. He demands from us trust in His love and *co-operation*, and this latter is what we must learn to give Him, if we are to receive the consolations that He has prepared for us in these world-shattering times (p. 43).

It is impossible to read this book without recognising its value as a guide and comforter to those who are yearning for knowledge of the life beyond the grave. They will learn from it that their loved ones, as Sir Oliver Lodge has lately told us, "are still active and useful, and interested, and happy," active in ministering to those who need their help, and interested in all that they cared for on earth, for the poet had vision when he wrote—

"No work begun shall ever pause for death."

I BELIEVE that we survive death, that we are met by friends when we go over, and that progress continues on the other side; and, for me, this is enough at present. As to the exact nature of the progress and of the life there—whether we shall live in houses, go to concerts, wear clothes, &c.—I simply do not know. As Plato says, "Something of the kind may be true," and it is certainly desirable to link up the next stage with this as closely as possible.—"Psychical Investigations," by J. ARTHUR HILL.



## WAR AND DEATH, AND THE LIFE THEREAFTER.

### A LAWYER'S VIEWS ON PSYCHICAL RESEARCH.

[Those who have any intimate acquaintance with the personnel of our movement will be aware that the legal profession is well represented. The lawyer's point of view is always interesting, and we have pleasure in reproducing (slightly abridged) an article sent to us by the Hon. George W. Underwood, the principal partner in an American law firm of high repute. The article originally appeared in "The Hamiltonian," a Chicago magazine.]

The following thoughts were inspired by a recent editorial in one of Chicago's daily papers entitled "Fear of Death," which editorial contained the following language:—

Force rules the world and the end of the world is extinction. Death is the rule of progress. It is not the worst thing in life, although it be the end of it.

Assuming that the present object of such an editorial is to encourage the spirit of patriotism among the people, these words fall short of their purpose. They do not inspire. Coldly material as they are, they invite the reply that if death of the body ends all individual life, then it were better to keep the body free from jeopardy by avoiding conflict and danger.

Let us consider whether patriotism may not be better aroused by treating death as not the end of life, but only as an event in life.

To illustrate: at the time of the Russo-Japanese war it was said that the Japanese were patriotically inspired by their belief that in dying for their country they at once passed to a state of perpetual happiness. Materialists may differ from them in their conclusion, but they cannot deny the value of such faith as a patriotic impulse.

It would now appear that our countrymen have a more certain assurance as a foundation for their faith in a life hereafter. This foundation comes with a scientific study of phenomena along lines of psychical research, in which subject great progress has been made in the last fifty years.

Men of high standing in the world of science and business now submit evidence most convincing, of the continuity of the individual personality after the change called death. Evidence so plain, indeed, that he who runs may read.

#### SIR OLIVER LODGE'S VIEWS.

Sir Oliver Lodge, Vice-President of the English Society for Psychical Research, eminent Professor of Physics and head of the Birmingham University of England, tells us in his book "Raymond" that he is in communication with, and receives messages from, his dead son, constantly, since he was killed in battle in Flanders in September, 1915; that these communications are received regularly in the household and in the presence of his family, all of whom are cognisant of them. Sir Oliver and his family, no doubt, have reason to think of the words expressed in the beautiful song:—

I hear you calling me  
And oh! the ringing gladness of your voice!  
The words that make my longing heart rejoice  
You spoke—do you remember?—and my heart  
Still hears the distant music of your voice.

I hear you calling me  
Though years have stretched their weary length between,  
And on your grave the mossy grass is green:  
I stand—do you behold me?—listening here,  
Hearing your voice through all the years between.

#### W. T. STEAD AGREES.

The late William T. Stead, former editor of the "Review of Reviews," a man certainly capable of forming intelligent conclusions, wrote most interestingly of his like experiences in his little book entitled "How I Know that the Dead Return." Mr. Stead, who, as we remember, went down with the "Titanic," had great hopes for the future of his son whom he had intended as the one to continue his most useful work and whose death was a great disappointment. We are informed by Mr. Stead that he was in frequent communication with his son after his son's death, indeed they communicated with each

other more frequently than during his son's lifetime, due to the father's absence from home. Is it not reasonable that in instances of parent and child, the recognition of the personality after death would be more likely? On this point Mr. Stead says, "The tie between us was of the closest. No one could deceive me by fabricated spurious messages from my beloved son." On the question of the kind of evidence necessary to convince the human mind of these facts, Mr. Stead says, "What is wanted is that those who profess to disbelieve in the existence of life after death should honestly attempt to define the kind of evidence which they would consider convincing. I have narrated in this paper what seems to me conclusive evidence of the continuance of personality after death. All of these incidents occurred in my own personal experience. Their credibility to my readers depends upon their estimate of my veracity. These things actually occurred as I have written them down. Supposing that they had happened to you, my reader, could you refuse to admit that there is at least a *prima facie* case for a careful exhaustive scientific examination into the subject? What more evidence, what kind of evidence, under what conditions is evidence wanted, before conviction is established?" As to the means of communication Mr. Stead very interestingly likens it to a system of wireless telegraphy and code signals not yet perfected. Mr. Stead cites several instances—including instances of prevision—in which neither telepathy nor action of the subconscious mind was possible.

A writer called "An Enquirer," quoted in the "Literary Digest" of March 10th, scoffs at these facts and challenges Sir Oliver Lodge's conclusions and judgment on the subject, as set forth in his book "Raymond," though with what equipment of experience or means of information, possessed by the enquirer, it is unknown. "Enquirer" finds fault that the information comes from a medium or by signals upon a table, and one is prompted to ask what sort of signal "Enquirer" would use should he desire to communicate with mortals after leaving his material body. Is it not presumptuous to assume that Sir Oliver with his experience would not be a competent judge of the personality of his own son?

#### DR. FUNK, A KEEN OBSERVER.

The late Isaac K. Funk, D.D., LL.D., Editor-in-Chief of the "Standard Dictionary," and late head of Funk and Wagnalls Co., publishers of the "Literary Digest," himself a keen observer and close investigator, in a book written by him called "The Psychic Riddle," states his belief as follows:—

I have no hesitancy in accepting the proposition that intelligences who are foreign to us, that is, who reside beyond our five senses, can and do communicate through the physical sense organs with those—or some of those—who are living in the flesh. (Page 201.)

#### DR. HUDSON OPPOSED.

Thomas Jay Hudson, Ph.D., LL.D., author of a work entitled "A Scientific Demonstration of the Future Life," was one of the most able of those thinkers opposed to the Spiritistic theory. In his work, written twenty-five years ago, entitled "The Law of Psychic Phenomena," he says:—

Be it remembered I shall not undertake to prove that the souls of men do not live after the death of the body, neither will I undertake to say that the spirits of the dead do not and cannot communicate with the living. I do not know. No attempt will be made to deny the phenomena of Spiritism. . . I will not waste time by attempting to prove by experiments of my own or of others that such phenomena do occur. It is too late for that. The facts are too well known to the civilised world to require proofs at this time. The man who denies the phenomena of Spiritism to-day is not entitled to be called a sceptic, he is simply ignorant, and it would be a hopeless task to attempt to enlighten him.

Some "modern scientists" have an easy way of treating such phenomena which consists in denying their acceptance and refusing to investigate. Such men would plug their own ears and deny the phenomena of thunder if they could not account for it by reference to laws with which they are familiar."

Dr. Hudson expressly concedes the movement of ponderable objects without contact, but attributes all the phenomena to



telepathy and the subjective mind of the living. In some respects his theory is quite as difficult to accept as the Spiritistic, and the late Professor William James, of Harvard, expressed the thought that "The spirit hypothesis is the easiest all around explanation."

The American Society for Psychical Research at Columbia College, New York, is pursuing this investigation under the direction of Professor James H. Hyslop, who for many years occupied the chairs of ethics and logic in that college. In his book "Science and a Future Life," Professor Hyslop says:—

There was a time when it was necessary to apologise for the work of psychical research. It is no longer necessary before intelligent people. The steady influence of time and progress has brought a certain type of facts in human experience into respectable recognition. The interest of the average human mind in the immortality of the soul, taken with the influence of scepticism and materialism to discredit the belief, and the allegations that there were numerous facts proving the future life against belief, offered an opportunity to investigate the matter scientifically. Apparently the movement has opened a mine, which, if it does not supply all that human nature hopes, will certainly extend the boundaries of knowledge.

Gladstone, the great statesman and thinker, called psychical research the most important work being done in the world, and Bishop Fallows, of Chicago, has given a name to those who hold the Spiritistic theory. He calls them Immortalists.

In these days of carnage and death in Europe, together with clouds in our own sky—added to the vacant places about us caused by deaths in the ordinary course—we are justified in stopping a moment to consider what is to come, renewing our faith and inspiring our patriotism by such evidences of the future life as are at hand, to the end that we may feel and know that "The grave itself is but a covered bridge leading from light to light through a brief darkness."

### FORESHADOWINGS OF THE WORLD CRISIS.

#### EXAMPLES ON WHICH OPINIONS MAY DIFFER.

Some time ago a correspondent wrote inquiring whether we could tell him if any predictions of the present war could be found in a book entitled "Essays from the Unseen," published in 1885. Before we had leisure to go through the book, which is a collection of trance utterances through a medium described as "A Working Man," and recorded by "A. T. T. P." (Mr. A. T. T. Petersen, an Anglo-Indian judge), a letter reached us from another reader calling attention to some remarkable passages in pages 330-331 of the book. We find that there is an impression amongst those who have read them that these passages relate to the present war. If they do, it is in so confused a fashion that it would be paying the deliverance a high compliment to call it a prophecy. It commences, as will be seen, with an allusion to the Crimean War, and then predicts another great war in which Russia appears to be the general enemy. We quote some of the passages, which will be of interest to those unfamiliar with Mr. Petersen's book. We should imagine the medium's mind was considerably psychologised by the political ideas of his period.

War! War! Rumours of War! Yes, they were commencing. The spirit utterances of old are finding their full measure in the present passing time. The haughty Autocrat, the Czar of all the Russias, recognising the opposition to his wishes by France, resolved to carry out his wishes, and go beyond anything he had ever demanded. He proclaimed his seigniorship over all the Christian inhabitants of Turkey, both in Europe and Asia, demanding for them the same civil rights as the followers of the Prophet Mahomed enjoyed. But at this time another nation had come to join this vortex, another to swell the list of nations that are yet to meet; yes, yet to meet—they have wrestled together, but the real battle has not yet been fought; it has yet to come. It has been but an allied war of nations, not an universal Armageddon. Their blood-stained and wounded bodies, on the very site whereon the battle must take place, only prove that the struggle has been, that the wrestling has passed, and that the battle site has been found—has been found, I say, "Armageddon."

Of what language is the word? Do you know? I will tell you. It is a Hebrew word:—*Ar*, a great height, or lofty place. *Mageddon*, a city—in conjunction, a lofty city, or a great famous city. Let us now refer to the wrestling match between allied nations, the trial of strength, ere the great battle takes place! How many thousands of this country's bravest lay upon the heights of this sternly defended Armageddon! It was but the allies against the autocrat, the despot. It was the universal battle of the future, when consolidated Germany's voice shall be heard; when the dash of enthusiastic France shall be felt; when proud Austria's banner shall be seen, and England's glorious standard be unfurled; when haughty Spain's legions shall be drawn up in stern array, and liberated Italy shall join the universal issue; even the newly-formed United States of America shall send her sons of liberty to join the bloody chorus, and the same site of the former struggle shall be the site proclaimed by the prophetic voices of the past, there the lofty city or the city on the heights, which the allied armies have before stormed, that city which to you is known by its Greek name, meaning the same in Greek as in the Hebrew—I am referring to Sebastopol, which literally means the same, "a lofty or illustrious city."

These are the despairing efforts of a passing era. These results that must be, ere universality can be obtained, ere pride can be conquered, ere undue power can be abandoned, ere superstition and blasphemy can be defeated, ere the middle of change can be reached. I ask you—Are these ambitions dashed in the breast of this barbarous nation? Are not her hands stretched over the fair face of Europe, which her rule would make a desert? Then, indeed, must be the realisation of the saying that "darkness covered the earth, even as with a mantle." Already are millions preparing for the universal battle of nations.

It is possible to read into this a foreshadowing of the present war, but only in a dubious way, for it now turns out that Germany and not Russia is the great enemy.

The following passage from page 226 of the same book, message purporting to come from "Lucius Junius Brutus," claim for which we can see very little evidence of a scientific kind) is more to the point. "Brutus" prophesies a great change of which he says:—

This coming change, this grand era, this spiritual war greater by far than any that has swept across the habitable globe, the Infinite Father, the Living God, directing it, embracing in its work the conversion of all mankind, will soon arrive. There are many, strong in their intellectual pride, who will try to ridicule its first working, and will say it proves but this, that charlatans and impostors have arrived at a deeper knowledge and power of imposture, outstripping science. But time shall bring them all humbly on their knees. . . .

Some of us are confident that this great spiritual war is already sweeping over the face of the earth.

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#### ANSWERS TO CORRESPONDENTS.

P. L. CHAMBERS (British Columbia).—Thanks for your letter. It was necessary that the persons immediately concerned should be consulted, and they were not anxious for the publicity involved by a continuance of the feature. They will adjust themselves as usual. Nothing is final.

It is not what a nation gains but what it gives that makes it great.—D. LLOYD GEORGE.



# Light:



*A Journal of Psychical, Occult, and Mystical Research.*

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"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

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**11 a.m.**

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*A Journal of Psychical, Occult, and Mystical Research.*

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"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT."—Paul.

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## NOTES BY THE WAY.

We have more than once in these pages drawn distinctions which some of our readers may have found a little puzzling, as, for instance, between intellect and intelligence, claiming that a person might be highly intellectual without being intelligent in the true sense of the word. And yet illustrations abound, especially at this period of world crisis, when we find great intellectual powers allied with an almost miraculous stupidity. The colossal blunders of that race which is now justly regarded as the enemy of human kind have written the lesson large for all to read. An intelligent man cannot, by the same fact, be guilty of a cruel or rascally deed, but a merely intellectual man can be, and sometimes is, a moral pervert. Lately we had something to say on the question of facts as compared with truths. And in a recent issue of the "Star" we find that distinguished writer, Mr. A. G. Gardiner ("Alpha of the Plough") discoursing on the same theme. He observes that there are few people so unreliable as those whose heads bulge with facts. They seem to have no room in their minds for ideas. The man of facts

can tell you the date of the Declaration of Rights and the name of the author of the "Marseillaise," but the idea of Liberty stirs him no more than it would stir a tortoise.

\* \* \* \*

Of infinitely greater importance than the array of facts of which psychic science and psychic philosophy can boast are the ideas behind them. Intellect is compatible with the crassest stupidity, and is quite capable of denying a fact when the fact is outside its particular province. Hence the phenomenon of a certain class of minds which, confronted with overwhelming evidences of supernormal faculty and even demonstrations of it, goes on for years obstinately and blindly denying their existence. The obstinacy is quite intelligible, for obstinacy is the special and peculiar badge of stupidity. It is a singularly hopeless type of mind, it has failed to awaken in that particular which belongs everywhere to intelligence—the power of sympathy. Fortunately it is a rare type. We doubt not old readers of *Light* can recall one or two notable examples of it. That is why we make so insistent an appeal for the application of intelligence to both the truths and the facts associated with the subject of Spiritualism, and we ask for intelligent opposition as well as intelligent support. An intelligent opponent may render truer service to a movement than an unintelligent friend. Indeed, the hostility of the stupid is less to be dreaded than their friendship. Life responds everywhere to life, as deep answers to deep. It is the prolific parent not only of living organisms but of ideas, the most living things in the whole realm of Nature,

Against a live mind with a live idea the dull hordes of ignorance contend in vain. If this idea for which we stand is a falsity, then let an intelligent opposition arise and extinguish it. And let it attack the idea and not the facts, for on the latter it will merely waste its energies—"Facts are chieftains that winna ding."

\* \* \* \*

In "Evolution Proving Immortality" (National Magazine Association, Omaha, Neb., U.S.A.), the author, Mr. J. O. Yeiser, an American lawyer, contends that it is mind rather than environment that determines development. The true significance of evolution, he maintains, will never be realised by the scientist until he can satisfactorily explain the tendency observable in all living things to transcend present conditions and pass into something higher. If man has reached his present stage of development through "the push" of his desires, is it not reasonable to suppose that his aspirations for spiritual survival will also ultimately be achieved? Exploring the mineral, vegetable, and animal kingdoms in his search for evidence, Mr. Yeiser brings together a number of examples of what, in his opinion, are the results of mind working through a long chain of ancestors in modifying or transforming an organism. "If," he pertinently asks, "an eye can be evolved from a speck of protoplasm, why not a soul from a spark of intelligence?" The theory of re-incarnation is discussed and rejected in favour of a belief in the continuity of a mighty mind continually manifesting and progressing. The book is crowded with scientific facts and details, but they are so rapidly surveyed that the average reader will probably find it difficult to estimate their evidential value in the arguments presented. Despite this drawback there is much that is sound and suggestive in the work, and one closes it with the feeling that if the author is not always convincing his efforts to indicate a scientific basis for immortality have not been altogether unsuccessful. The volume is profusely illustrated with entomological, biological and geological plates.

## ADVERTISEMENT COMPENSATION FUND.

Following is a list of donations since those acknowledged in our last issue:—

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We are proud and glad of the generous response which has so far been made to the appeal, but we are not yet in a position to announce that our needs are satisfied. We put the appeal on the basis of compensation for surrender of a considerable portion of our advertisement revenue, but, of course, that is only part of the problem. As everyone knows, the cost of paper, labour, and other items of expenditure has doubled, and in some cases trebled. We wish to avoid raising the price of *Light* for the sake of many readers, to whom such an increase might be prohibitive. A donation to our fund may thus effect a double service.



## THE WORLD-CRISIS.

BY MISS FELICIA R. SCATCHERD.

An Address delivered to the Members, Associates and friends of the London Spiritualist Alliance on Thursday evening, April 20th, 1917, at the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, Mr. H. Withall, acting President, in the chair.

In opening the meeting the Chairman expressed his regret that the Rev. J. Tyssul Davis could not be with them to deliver the lecture advertised in the syllabus, but when Mr. Davis last autumn accepted an engagement to address the Alliance that evening he did so conditionally on the maturing of certain other engagements in London, which had not come about. On learning that Mr. Davis would be compelled to disappoint them he asked Miss Scatcherd to take his place and she had kindly consented to do so. She had chosen as her topic "The World-Crisis," a most interesting subject because it meant more than the war crisis. It was one, too, which their speaker had made peculiarly her own and on which she possessed an immense amount of information. We knew that the war—precipitated by certain actions in Serbia—had been the result of wrong thinking, principally on the part of the Germans. But while there had been much wrong thinking, there had also been a great deal of right thinking, and that right thinking had set up forces which would work for the reorganisation of the world. There never was a time when great reforms stood a better chance of being brought about than now. The bias which had hindered everything would be a minor quantity. The new right thinking would bring in new forms of government and righten most of the wrongs which had so long been with us. There were few things which would not, with right thinking, be rectified. Miss Scatcherd would no doubt remind them of their responsibilities, individual and collective, for they had all a certain amount of power. He entertained no doubt that when all the present trouble had passed it would be a different world—a world in which there would be greater freedom, and in which, in spite of all the prejudices that had hitherto stood in the way, right actions would meet with their due reward.

MISS SCATCHERD began with the expression of a fear lest the chairman's remarks should lead to some disappointment. She was not going to deal with the political side of the world-crisis. Were she to do so she might get her hearers and herself into serious trouble. She had, it was true, been behind the scenes, but only half behind them, and it would be foolish, in view of the proverbial danger attending reliance on circumstantial evidence, to deal with the world-crisis from a political point of view with her half knowledge. She could, if she so chose, launch a terrible indictment against certain sections and individuals, but with only a portion of the facts at her command it would not be right for her to do so. She would therefore leave that side severely alone and only approach the subject from the spiritual side. The lecturer proceeded:—

The fundamental fact revealed by the persistent search for truth is the existence of mind, intelligence, nay, of Supreme Wisdom behind all the manifestations of the phenomenal Universe.

"Some call it Evolution and others call it God" (as the American poet put it), and there are those who think it does not matter much which view one holds. But it does matter very vitally as to whether we think clearly or the reverse. To confuse processes with persons, or opinions with principles, is to perpetuate the state of chaos which has resulted in the present catastrophic upheaval.

Light in the physical world becomes truth in the mental realm. Life in the organic kingdom passes through various degrees of consciousness to the attainment of self-consciousness; self-consciousness, in its turn, expanding into the awareness of states of consciousness belonging to other centres of consciousness, finally attaining the degree vaguely comprehended in the term "cosmic consciousness." It was the lack of sympathy and imagination, resulting in deadness to the conditions in which other sentient creatures were living, which was another cause of the upheaval.

Materialists ascribe the phenomena pertaining to life and consciousness to the interaction of matter with matter. Rationalists admit the existence of mind or intelligence, but postulate its total dependence upon matter. The spiritual philosopher regards God or Spirit as the ultimate reality. Light, life, truth, love, wisdom, all these appertain to Spirit; they are varying aspects of Spirit which includes and transcends them all. Spirit embraces and enfolds all conceivable outpourings of life, physical, mental, moral, psychical, spiritual, celestial. Spirit permeates the All and is synonymous with life. It has been said that where life is, there God is.

The late Professor Royce, of Harvard University, conceived of God as Universal Thought, "not heart nor love, though these also are in it and of it." But Professor Royce attributes personality to this Being, and so by rendering it self-conscious, he rescues his Deity from being another name for Evolution.

Matter may be regarded as the Alpha, and Spirit as the Omega of Divine manifestation. In this sense, St. John rightly puts into the mouth of Deity the assertion: "I am the Alpha and Omega, the beginning and the end"—each end but a fresh beginning, each effect a new cause.

It may sound a strange statement, but I am convinced that it was the inherent goodness of the spirit in man which led to this terrific world-cataclysm.

It is the heat within the egg, not the cold without, that causes it to burst when frozen, and it is the good in mankind that rises in revolt against seeming or actual injustice.

Most reformers have everything to lose and nothing to gain by their actions. They suffer that others may enjoy. They die that generations yet unborn may be able to live a life more worthy of the sons and daughters of the Living God. "God is not the God of the dead, but of the living." This tremendous truth had been lost sight of by the majority of those who were in high places.

All who know anything of the condition of affairs on the Continent know that the Central Powers had to force a war to save internal revolution. At Milan I found that the rulers were welcoming the conflict between Italy and Turkey for no better reason than the purpose of solving the crushing industrial problem. In the great square there I saw thousands of unemployed, all on the border-line of starvation, and under the surface this state of things was practically existing in almost all the large centres of population all over the world.

Truths had degenerated into truisms, religions had dwindled into effete and decaying superstitions, science had become pitiless in its search after knowledge, sought often with the sole object of averting the inevitable pain and death and decay which man invited by his deeds while he loathed and feared their oncoming, sacrificing innocent beings, human and sub-human, in his mad search for life and health in the torture-chambers and charnel-houses of materialistic science, striving to gain by serums and drugs and nostrums that which can only be won and kept by obedience to the true laws of our being.

In Germany and Austria and Italy the scientists, with few exceptions, were materialists. Not the kind of materialists that we are. We are philosophic materialists merely: at heart we still believe in the beautiful and the good. But some of the leading men I met were materialists in the grossest sense of the word. They utterly denied the existence of anything outside matter. Especially did I find this to be the case in Vienna. The few people who had any religion were superstitious and unhappy and were generally women. The men encouraged this religiosity because it kept their female relatives submissive and obedient. (Laughter.)

I once had the honour of dining with a number of medical representatives from Germany.\* I had just read "Also Sprach Zarathustra." This caused them to regard me as one of themselves. My ignorance of German slang prevented me following them in all their outpourings, but I understood that their term for the poor people in hospitals was *Vernachlässigtes* (experimental material), and that they regarded the most

\* At the frequent dinners given in connection with numerous International Congresses, my knowledge of German, slight as it was, would cause me to be relegated to the company of those speaking that language.—F. R. S.



hideous crimes perpetrated against their defenceless patients as justifiable in the pursuit of "useful" knowledge. Recent revelations as to the utilisation of dead bodies, &c., are but the logical outcome of such fiendish ideas.

I need hardly say that all were not of the same low grade of morality and ethical development.

I had, as many of you probably have, dear friends in various parts of those countries now at war with us, men and women who still cherished the ideals of that older Germany we learned to admire in our youth.

One of my most interesting psychic experiences was the one that led to my first prolonged stay in Germany, when planchette wrote a letter in the handwriting of the dead mother of a young German friend, whom I met that day for the first time on the South Coast of England. He took this letter back to Germany with him. The family and neighbours recognised the writing as that of the deceased woman, and gave me no peace until I visited them two years later. I stayed in his aunt's house, and always experienced the greatest kindness at their hands down to the actual date of the war.

To return to my more immediate theme. In the preface to "The Science of Peace" Captain Stanley De Brath tells us that we need a loftier conception of God than that of a mere Artificer of the Universe:—

To "make" is to fashion from without; to create is to cause growth by the action of internal principles . . . man makes, God creates. . . . To the concept of the Divine Intelligence as superior to the world, we must add that of a Directing Power internal to it which irresistibly "makes for righteousness." . . . The "New way of Life" . . . is the unformulated Christianity of Christ, which knows God as the Father of all mankind, not of any section.

Captain De Brath holds this to be the only permanent basis for morality. The Being of God and the Survival of death are fundamental truths, not hypotheses, proved, says the author, by the fact that Right, the same Right, leads in all lands to peace and well being, and that everywhere

human endeavour and aspiration invariably work out to the perception of Spirit as the Source of Life, so that the men who recognise Spirit as the Source of Life are in all essentials agreed. Mystics are at one the world over.

Man's survival he deems to have been demonstrated by the facts of psychical science and of occultism.

(To be continued.)

## WEALTH, POVERTY, AND SPIRITUAL GROWTH.

Pain and suffering in relation to spiritual development having been considered at the previous meeting it was fitting that the discourse given through Mrs. Wallis's mediumship in the Rooms of the Alliance on the 30th ult. should deal with the allied subject of the influence on such development of those external conditions known as wealth and poverty. The speaker started with the statement that every man received from his forebears a special mental inheritance and that the great purpose of life was the arousing of consciousness, the increasing of the measure of perception so that he should become aware of, and be able to judge, existing conditions, and, as a result of his experience, make fuller and better application of the knowledge he had gained. People were, however, very slow to learn. Life's lessons had to be repeated in various forms till they were recognised and apprehended. There were also Divine forces working in and through man, so that he was often compelled to walk in ways wiser than he knew. Man was, indeed, a harp of many strings, each of which might be touched and played upon to produce either discord or harmony. The terms "riches" and "poverty" were largely relative. So far as they were applied merely to material possessions or the lack of them, it might be said that true possession depended upon the thought associated with the object. A man who held the title deeds of beautiful grounds but had little power of appreciating the loveliness of Nature could hardly be said to possess them in any true sense. There must be the recognition, too, of the possibilities of use and abuse. If the ownership of wealth tempted a man to undue and harmful self-indulgence the result was seen in serious

deterioration of character. On the other hand, riches were of great value when the man who owned them learned how to use them aright. If, recognising that he was really a steward, he employed his wealth for the good of his fellows, its possession became an aid to his spiritual development instead of being, as was often the case, a drag on it. Over against the burden of a plethora of this world's goods might be set the soul-deadening effect of grinding poverty—the ceaseless round of toil in which every nerve was strained and which left the worker at the end of the day utterly exhausted. While excess of physical pain brought on a blessed physical unconsciousness, here the result was an unconsciousness of the soul, shutting it off from the beauty, sympathy, and sweetness of life. One could hardly claim that such poverty was likely to ensure spiritual development. Yet there had been true and lofty souls who, though they had trodden the hard ways of life and borne many burdens, had triumphed over the force of evil circumstance and achieved great things. There were few conditions in which a man might not, if he would, gain experience of the great realities of life till he was able to make something of the glories of the universe his own and attain some degree of union with the Divine—his consciousness merging in the Divine consciousness—with the result that he would be enabled to put the powers he possessed to increasingly better service.

## THE MYSTERIES OF EGYPT.

The last of Dr. W. J. Vanstone's interesting series of lectures to the Psychic Class on ancient Egypt was given on the afternoon of the 3rd inst., and dealt with Egyptian Psychology. The word "psychology" was usually employed solely in relation to the powers of the mind, but in the present connection the lecturer asked his hearers to enlarge its meaning to include contact with the spirit world. For Egyptian psychology really introduced us to Spiritualism. It was a training not only of the mind but of the spirit that it might become conscious of the spirit world, or, as the Egyptians themselves expressed it, that they might know the gods, and know themselves as gods and as one with the Infinite. It was not to be wondered at that the Egyptian priests and priestesses were overwhelmed with the greatness of their task, and in its pursuit subjected body, mind and spirit alike to the most rigid discipline. Cleanliness was with them a religious ordinance, and the chastity of their lives was so marked that all writers on Egyptology bore testimony to it. The initiates of the priesthood gave themselves to the study of wisdom in every possible form—natural science, philosophy, theology. Having mastered the principles of knowledge they laid themselves out to go through a lifetime of progressive attainment. Their lives were a series of initiations, but not such initiations as we associate with our secret societies. With the Egyptians a man could not become an initiate by mastering ritual. He had to become a master before he was initiated. Only when the initiation had taken place in his inner life could he be allowed to receive its outward sign. So we found that these men and women were highly developed both psychically and spiritually. Dr. Vanstone went on to describe the use of the divining cup, the observation of omens, and divination by means of oracles. In this connection he referred to the vocal statue of Memnon. The Egyptian idea was that a man's thoughts during his life had gone out into space, but when a statue of him was erected it formed a focal point to which the aggregate of the thoughts associated with him in life would, according to their intensity, be drawn and would form a kind of etheric body round the statue by which the man himself could manifest on the earth. Then there was the prophesying of future events, the reception of revelations through dream and vision and trance, and the use of charms and talismans. Thought-transference, the magnetic sleep and the exercise of mesmeric power were well known, as also was telekinesis—the movement of objects. Such phenomena as that testified to by Dr. Crawford were familiar to the Egyptians. At the close Mr. Withall gave expression to the warm appreciation of the audience of the series of excellent lectures to which they had listened.

**THE MAY MEETINGS.**—The attention of readers is directed to the Sixteenth Annual Convention of the Union of London Spiritualists, to be held at South Place Institute on Thursday next, the 17th inst. Amongst the speakers will be Mr. Ernest Meads, Mr. Richard Boddington, Mrs. M. H. Wallis and Mr. Percy R. Street. The meetings will be held at 11 a.m., 3 p.m., and 7 p.m. Admission will be free.



OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE,  
LONDON, W.C. 2.  
SATURDAY, MAY 12TH, 1917.

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APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's-lane, W.C. 2.

## "ROGUES AND VAGABONDS."

Dr. Powell's address at the Mass Meeting at South Place Institute, a report of which appears on another page, puts the question at issue as between Spiritualism and its enemies on very high ground. It lifts the matter completely out of the arena of petty bickerings and conflicts of detail. It is the strong affirmation of simple human right. Whether that right be one of religious or of scientific freedom, it is inalienable. Those who sought to deny it in the past failed miserably and failed always; those who in the twentieth century set themselves the sorry task of suppressing freedom with the rusty weapons of the dark ages will fail even more signally. Any attempt to arrest the growth of the human mind is an attempt to interfere with the operation of a natural law, and there is nothing more certain than that those who are guilty of it are foredoomed to an ignominious defeat.

We claim that psychic powers are facts, for which there is overwhelming evidence. Let us, however, for the sake of argument, admit the possibility of doubt, and assume that our claim may be wrong. Even then the human right of belief, experiment and investigation remains indefeasible. When Oliver Wendell Holmes, writing of Spiritualism, said that it had reacted on the whole conception of a future life, he expressed a view that is shared by thousands of intelligent observers. It has liberalised theology; it has immensely broadened and enriched the world's thought; it has acted as a solvent, a stimulus, an energiser. In short, it has aided life. That would remain none the less true even if Psychic Science were found to-morrow to be a delusion—we will not say a complete delusion, for there is no error unmixed with truth. And even error has its merits, as the French philosopher observed.

But in this matter we know that we do not stand for an error. The foundations of our science and philosophy are true and sound. As to the scientific side of the matter, the carefully verified experiments of Dr. W. J. Crawford, even if they stood alone, unfortified as they are by thousands of kindred facts, would settle the question. Against the truths of Science the forces of reaction must always thunder in vain. Facts are proof against laws, legislatures, armies, presbyteries and the police. And the facts are winning their way, so that at last the offending enactments, even if they are not amended, will inevitably

become a dead letter. But practical good sense demands that they shall be amended, that the shackles on freedom shall be struck off and not merely allowed to rust off. To adopt the latter position would argue cowardice on the part of those who suffer and the last resort of ignorant and obstinate tyranny in those who frame the laws of a people whose boast is in its free institutions.

Both at the meetings held in the Parish Room of St. Ethelburga's Church on the 26th ult., when the Rev. Dr. Cobb presided, and at the Mass Meeting at South Place Institute not only was a demand made for the amendment of these obnoxious laws, but it was proposed that measures should be taken for the protection of mediums, that their gifts might be exercised under careful and humane conditions. That proposition is one which calls for earnest thought and vigorous action at the earliest opportunity.

In the meanwhile even in these tragic days one can hardly observe without amusement the cross-purposes at which the followers of an effete Theology and an almost equally stale Science have arrived in their opposition to a subject which appears to threaten the interests of both. While one shrieks aloud at it as a devilish Reality, the other sneers that it is a contemptible Imposture. There can be no strength and unity in these divided counsels. They are mutually exclusive; they cancel each other. But although they cannot both be right, yet neither is *absolutely* wrong; thus much we may concede. For we remember that we are dealing with something human, a human institution, just like science and theology, and therefore not utterly free from taint. When we find perfection in the pulpit and infallibility in the laboratory, then and only then shall we admit that its admixture of human weakness is a valid argument against Spiritualism. The genuine medium is just as much a rogue and vagabond as the priest, the scientist, the lawyer and the actor—and just as little. Amongst our friends and adherents, by the way, are many members of the theatrical profession, and the position touches a responsive chord in their minds, for they also were once, as Dr. Powell reminded us, "rogues and vagabonds" in the eyes of the law. But it appeals also in different ways to those amongst us who are clergymen, scientists, lawyers or journalists, since all these professions are implicated in the attempt to burke the truth. It appeals also to the disciples of Freedom outside our ranks. The discovery that we are the subjects of persecution has led them to a certain conclusion. Jupiter, they noticed, was using his thunderbolts instead of his intelligence. And that admitted of only one interpretation.

## A GENERATION AGO.

(FROM "LIGHT" OF MAY 14TH, 1887.)

Lady Caithness is writing a series of papers on Semitic philosophy. But we cannot help feeling in reading the productions of Lady Caithness, as well as those of Dr. Anna Kingsford, how great the danger is of assuming that any system of thought contains the key of all knowledge. . . . It is assuredly to carry the esoteric explanation a little too far to say, as Lady Caithness does, in speaking of the Mosaic wars, that "the tribes which he (Moses) destroyed symbolically represented the bad inclinations and the bad thoughts of his own people, their incredulity and idolatry."

In that remarkable address by Mr. Crookes\* [at the Royal Institution], one of the most important results arrived at was the probable existence of the atom of negative weight. As the atom of positive weight would represent one state of things, so the atom of negative weight would represent a state of things exactly the opposite. . . . Mr. Crookes speaks of "ample room and verge enough" for a series of *shadowy unsubstantialities* if the atom of negative energy be admitted.

\*Now Sir William Crookes.



## TO AMEND THE WITCHCRAFT AND VAGRANCY ACTS.

MASS MEETING AT SOUTH PLACE INSTITUTE.

As mentioned last week, the protest meeting at South Place Institute was both large and enthusiastic, and the resolution demanding the amendment of the Witchcraft and Vagrancy Acts was carried without a single dissident.

Mr. J. J. MORSE occupied the chair, and the proceedings were opened with an impressive invocation delivered by Mr. E. W. Oaten.

The Chairman then briefly explained the objects of the meeting. Referring to the distinguished names which they were permitted to use in support of the agitation, he said that such sympathy and approval were always very important when an appeal had to be made to the public conscience. Although the recent outburst against Spiritualism had been very severe, he thought that the worst of the storm was now passed, but it had taught them the necessity of considering their position under the law and obtaining the removal of the antiquated and stupid enactments which restricted their freedom. Needless to say, he held no brief for the charlatan or impostor, for men or women who would degrade psychic faculties to vain or vicious purposes, but he did hold a brief for mediumistic faculty exercised by honest and clean-minded men and women. It was fitting that such a gathering as that over which he presided should be held in that building dedicated to freedom of thought and progress. "Mediumship," continued the chairman, "is a faculty of human nature, and when legitimately and rightly used by mediums it should not lead to their being cited as criminals before the law. We preach angel ministry, and Spiritualists, if they can get these laws amended, will do a spiritual service to humanity."

### DR. POWELL'S ADDRESS.

The Chairman then called upon Dr. ELLIS T. POWELL, who began his address by briefly sketching the present legislative position, the result of centuries of legislation. In Tudor times our ancestors accepted the reality of psychic phenomena and legislated to prohibit such manifestations. Then, early in the eighteenth century they executed a complete right-about-face. Instead of accepting the fact of the phenomena and prohibiting them, the legislature adopted the attitude that no such phenomena ever took place, and that any person pretending that they did should be subjected to the severest possible penalties. This was substantially the position at the present time. The genuineness of the phenomena constituted no answer to a charge under the Witchcraft Act. To put it very plainly, but at the same time with all reverence, if Socrates, or Jesus Christ, or St. Paul were nowadays to reappear among us and invoke the marvellous manifestations of psychic power associated with their great names, they were liable to be convicted before the nearest police magistrate as "rogues and vagabonds." Possibly the position might be more vividly illustrated by supposing a legislative declaration that the planet Jupiter had no satellites, and a prohibition, coupled with penalties, against affirming that it had. An individual is charged with this offence. He replies by inviting the magistrate to look through the telescope and see the satellites for himself. To this the magistrate replies that the existence of the satellites, however positively demonstrated, is no answer to the charge since Parliament has affirmed that they do not exist.

The issue of the meeting that evening was much wider than they supposed. It was not a question merely of the right to demonstrate the existence of discarnate intelligences around us or the survival of the dead. There was at stake an infinitely wider principle which had been operative over the whole field of human evolution since first the process had begun. Continuing, Dr. Powell said:—

One of the most vital distinctions between the animal and vegetable lies in the fact that the former possesses the power of locomotion, which the latter lacks. The animals, within a limited range, and their master, man, within a range practically unlimited, have the power to change from one environment

to another, and in that way to come into contact with new conditions, tending to foster and facilitate the process of development. Man, for instance, in our own natural history, has extended his associations from the isolated farm to the neighbouring town and thence to an acquaintance with the country as a whole. The Kentish man was once a "foreigner" in Devonshire, regarded there with jealousy and almost aversion. The law as administered in Kent was not that known and accepted in Devonshire. Hence there was a narrow, local spirit, and nothing in the nature of a real national sentiment became discernible until the reign of Queen Elizabeth. Then it was that we first began to wear down our insular prejudices by systematic contact with foreign peoples. Then we threw off the yoke of the foolish legislation which had sought to pin a man down to one village for his life, and prohibited his migration to the scene of wider opportunity. That process has gone on with ever accelerated pace in the three centuries that separate us from Elizabeth. Even before the war international relationship, hindered and hampered as little as possible by fiscal and physical frontiers, was beginning to be recognised as the idea of an enlightened humanity. In the narrower circle of domestic intimacy we know that "as iron sharpeneth iron even so a man sharpeneth the countenance of his friend." The fact is equally true in the field of international relations. Contact with new minds and new conditions brings with it a freshness and vitality of outlook combined with a deeper sympathy and a truer because vaster conception of the basic principles that underlie all human advance. Of those principles this power of extended contact with a new environment is at once the most peremptory and the most potent. To-day we have reached the point at which we are in contact with practically everything terrestrial that is within our reach. We have become able at all events to scan, if not at the moment to visit, the myriads of worlds that gem the midnight sky. Most wonderful of all, we have discovered non-material psychic worlds, whose mysteries are open to our adventurous exploring, and whose laws are of transcendent interest to us. We desire contact and communion with the intelligences which inhabit these realms of discarnate life, whither, as we believe, we must all one day depart. And just as the prospect of successful and prolific research is opened before our eager eyes, we are faced with the spectacle of a couple of Hanoverian debauchees, George II. and George IV., rising from the tomb, where they have hitherto been lying in oblivion, to block our pathway with a menacing hand and a "Thus far and no farther." From the dead eighteenth century, the century when our national life as a whole fathomed its utmost profundities of cynicism and materialism, comes the mandate which seeks to bar the aspiring twentieth century from entering the promised land of psychic research, now discerned in all its promise and brilliance. Two hundred centuries of physical science have revolutionised society and its conditions from top to bottom. Efforts to stop its advance succeeded for a time, but at length the clumsy dams of mediævalism were swept away by the advancing flood of human knowledge. But now that man peers beyond the physical into the psychic, the old obstacles and prohibitions are being re-erected in his path. That in plain English is the meaning of the practical prohibition of psychical research by the re-invocation of barbaric enactments dating from the days of George II. and George IV. And yet in the words of Professor Bury:—

"If the history of civilisation has any lesson to teach it is this: There is one supreme condition of mental and moral progress which it is completely within the power of man himself to secure, and that is perfect liberty of thought and discussion. The establishment of this liberty may be considered the most valuable achievement of modern civilisation, and as a condition of social progress it should be deemed fundamental. The consideration of permanent utility on which it rests must outweigh any calculation of present advantage which from time to time might be thought to demand its violation."

We desire simply the right to investigate, to scrutinise, to experiment with, to observe phenomena, which, as we affirm, suggest the possibility, and more than possibility, of establishing both the existence of discarnate and non-terrestrial spheres of existence and also the capacity of intelligible communication with them. We have no purpose to serve save that which energises all science, the belief, that is to say, that the more man can learn of the environment around him the happier and the better he will be. We are told that it is an increasingly controllable future that lies before us—that in ever-widening and deepening knowledge of the laws of Nature and of life and in the resulting enhanced control of all the gifts and forces known and unknown which are within our cognisance, we are to find the means of greater happiness and a higher standard of physical, intellectual and spiritual existence for the whole human race. (Applause.)



We have seen science achieve immeasurable conquests in the domain of medicine, surgery, industry and finance, with benefits to humanity which are measured in the contrast between the opportunities of modern life in comparison with the prevalent squalor, ignorance and disease of a couple of centuries ago. We protest against psychic investigation being in effect prohibited, as if it were the outcast sister of the family of the sciences. On the contrary, we suspect that to some extent the origin, and to a greater extent the maintenance, of the bigoted denial of the reality of psychic phenomena have had their origin in a deliberate desire to rivet political fetters upon the human race. The politician is above all things desirous to prevent vigorous minds from propagating the harvest of their own independence. Some of you may remember the old story of the countryman who was once walking in affable conversation with the god Jupiter. They argued pleasantly for some time until at length the countryman began to press his points with some insistence upon the god, whereupon Jupiter threatened him with a thunderbolt. The countryman then said, "Now, Jupiter, I know you are in the wrong. Whenever you begin to threaten people with thunderbolts it is a sure sign not only that you are in the wrong but that you know it." (Laughter.) In the same way the politicians and the reactionaries threatened the psychic investigator with their thunderbolts, because they knew that the free development of thought was utterly contrary to their own private interests. All the persecutions of the last four centuries have had for their object the suppression of opinions which were supposed to menace the political exploiters of the people. The game has always been to prohibit investigation and to maintain superstition so as to keep men contented and submissive, and to prevent too close an inspection of the devious and corrupt trickeries of the politicians who had exploited them by means of rates and taxes. The spirit of the Witchcraft Acts resembles that of the workhouse master who, as Mr. Frederic Harrison tells us, was suddenly called to console a dying pauper. The poor soul faintly murmured some faint hopes of heaven. The master cut him short, and urged him to think of hell, "and thankful you ought to be that you've got a hell to go to." Even so do the lawyer and politician strive to exclude mankind from the realms of loftier research lest, with his soul inspired and quickened in those higher regions, he should begin to pry too closely into the things of which they desire to keep him in ignorance. "Think of the earth," says the politician, aping the callous workhouse master, "and thankful you ought to be that you are allowed to live and breathe and pay taxes on it." (Laughter.)

Christianity, at all events, does not need to be buttressed in that fashion. I am convinced that psychic investigation is going to consolidate Christianity, to give it a grip upon the intellectual allegiance of mankind such as it has never yet attained. If I thought that Christianity could only maintain its hold upon mankind by means of a protective suppression of all inquiry into psychical phenomena, I should despair of the Christian religion altogether. (Applause.) But the fact is just the contrary. The more deeply the psychic factors of Christianity are probed, the more solid and impregnable are its foundations discovered to be. The Witchcraft Acts and the persecutions based upon them involve a denial of the psychic factor in Christianity. They make out Socrates to be a crazy lunatic, Christ a demented impostor, and St. Paul a mere juggler with words. People are entitled to hold those views, but, as Montaigne said, "It is setting a high value on one's opinions to roast men on account of them," and it is claiming something like Papal infallibility for legislators and politicians to declare that because they do not believe in the things which are spiritual, therefore those who do and who have scientific evidence for their faith should be exposed to the tender mercies of the ignorant policeman and the blundering jurisdiction of the ordinary police magistrate.

All that psychic students ask is a repeal of these obsolete and bigoted statutes, with due safeguards against the abuses arising from fraud and imposture. Practical anatomy was once forbidden. The absence of the prohibition does not act as a licence for indiscriminate body-snatching. The original objection to anaesthetics in childbirth (within the lifetime of some veterans still amongst us) was that, utilised thus, they were a defiance and an evasion of the divine penalty once inflicted upon Eve. (Laughter.) All those foolish ideas have gone, and the use of anaesthetics, under proper regulation, is of immeasurable beneficence. Actors were once rogues and vagabonds; now they are made knights. (Laughter.) There is no general prohibition against the practice of law or medicine. We only insist that a certain standard of knowledge and capacity shall be attained before we license the practitioner. We cannot offer to guarantee the accuracy of any psychic statement or diagnosis. But then neither does Law or Medicine. Those who call a barrister to the Bar do not guarantee

that his advice will infallibly be correct, nor do those who place a man on the Medical Register guarantee that he will always cure his patients. Let us do the same with the psychic. Examine and test his qualifications, at the hands of a competent body, and then leave him alone as long as he uses them honestly. For centuries we have been trying to stamp the psychic faculties out. Thank God we have not succeeded. Now that we recognise what they are, let us foster their proper and reverent use as keys to the exploration of glorious regions of knowledge, whither as yet only a few adventurous explorers have penetrated. (Great applause.)

(To be continued.)

## THE EXPECTED WORLD-TEACHER.

HOW THE WORLD IS REALLY TAUGHT.

BY E. WAKE COOK.

The remarks on "The Coming of the World-Teacher," on p. 136 of *LIGHT*, have raised anew the endless train of questioning which all references by Theosophists to such an advent have raised in my mind for years past. I have not read the work in question, and my remarks apply only to the attitude of mind which hungers for such a teacher.

Would not the coming of such a Mahatma, or World-Teacher, one speaking with super-normal authority, crank us back into mental childhood, and arrest the growth of those investigative faculties which are man's chief glory, and which should be trained and used to the utmost? Is there not infinitely more of exalted teaching in the world than man has yet the power of assimilating and acting upon? Is not scientific and other knowledge pouring in upon us in such overwhelming abundance that we cannot keep pace with it? Is it not part of our own work, our mental discipline, to condense and to organise this knowledge into a living *organon* that shall satisfy all man's needs for knowledge, and give him all he can assimilate and act upon? If this work of re-stating old truths in new terms be done for us by an authoritative teacher, then they would crystallise into a hampering strait-jacket kind of orthodoxy, while the living flood of incoming knowledge would leave it stranded out of the vital stream of life!

Was not the Father of Modern Spiritualism such a world-teacher, but one who avoided all the perils of a hampering authority by appealing always to the authority of reason, and a man's inner sense of, and affinity with truth. Should not we assimilate and act on such "Divine Revelations" before seeking for more? What does the world know of him or his teaching? Mankind is moving in his direction, but it will be fifty years before it can come abreast of him. And is this not true of the great body of our teaching? It is the self-teacher which is most needed; the virtue is in *getting* the knowledge. The supreme need is for wisdom, insight, and appreciation. We should learn to appreciate what has been given before we are worthy of receiving more. The most amazing case of lack of appreciation of heaven's own gifts, a case similar to and as amazing as that of A. J. Davis himself, is that of the most truly inspired of all poets, the Colossus of Poetry, who stands head and shoulders above Milton and Dante in the magnificence of the starry splendours of his conceptions; of whom Tennyson said that he dared not say how much he admired him for fear of being thought guilty of extravagance; that he himself was as a robin twittering among the hedgerows, while this poet was an eagle soaring to the sun! A youth who wrote the sublimest Epic of the Soul, who advanced Theology by a century, who condensed the wisdom of the ages into epigrams whose thought moved with cosmic sweep through the immensities, who pictured with flashing splendours all reaches of existence, from Heaven to Hades. This youth, another poet said of him, "had poetry enough to set up fifty poets," and his work, as our best modern critic says, is a quarry from which generations of poets may help themselves and yet leave inexhaustible riches. I refer to Philip James Bailey, the author of "Festus." This work at first produced a perfect *furor*, and what I am saying of it was better said by half a hundred critics at the time. But after the amazement



a youth producing such a stupendous work had passed, and had to depend for its appreciation on kindred genius, or the necessary largeness of soul, then it fell into oblivion. To-day no one reads it, no one quotes it; it is absent from anthologies, and that no mention is made of Bailey in our "Dictionary of National Biography" is the most damning fact in our whole literary history. Now it will take another Goethe to "discover" this supreme spiritual poet, and two or three centuries will be needed for us to grow big enough to measure him!

Here we have two "world-teachers" whom we are too small to appreciate, and until we are bigger no Mahatma could teach us much. No, the real world-teacher we needed is here and has come, as Christ did, bringing a sword. Nothing less than this scourging, educative world-war could stir our sluggish souls to their germinative depths, could tear the scales from our blinded eyes, or still the demoralising party strife which had plunged us into a sex war and threatened a fratricidal one. Through this world-teaching war, as Lloyd George said with pardonable hyperbole, we have grown a thousand years older and wiser; "the experience of generations has been crowded into just a few winters, and we should indeed be unworthy of the great destiny to which Providence has called this generation of men if we throw all that away for the sake of formulas that were framed before the flood." World-Teachers have come before, offering truth, mercy and peace; we have stoned and crucified them, as we are now doing in another way. This last Apocalyptic world-teacher has come to crucify us in our turn, and we must learn its lessons well lest a worse thing befall us.

## THE STRANGE STORY OF "PATIENCE WORTH."

NOVELS, PLAYS AND POEMS FROM A OUIJA BOARD.

Most people know the meaning of the term "ghost" in connection with literature and art. The "ghost" is usually a skilful hack-worker who is employed by an author or artist of repute to produce work which the latter puts forth as his own. On the morality of the proceeding we pass no judgment—we are not at the moment considering that question. But the story of "Patience Worth" lends a new meaning to the phrase, for here it is a question of a spirit communicator producing through the agency of a medium using a Ouija board, writings so far removed from the average output of that little instrument that they have made quite a sensation in American literary circles.

But for the war no doubt the affair would be well and widely known to the British public, but, as it is, although the case has been heard of here, not much is known of it.

Mr. Malcolm Walters Davis, an American writer who has fully inquired into the matter, has given an excellent account in the New York "Evening Post," from which, with acknowledgments, we take the following:—

For persons who may not have heard of "Patience Worth," it is necessary to explain that the manifestations of this extraordinary individuality, purporting to be the spiritual personality of a woman who lived in time long past, began in the casual operation of that entertaining contrivance known as the "Ouija board," under the hands of Mrs. John H. Curran, wife of the former Commissioner of Immigration of St. Louis, at their home in that city, and have continued ever since.

Mrs. Curran, through whom exclusively the productions of "Patience Worth" are transmitted, seems to be a perfectly normal, cheerful, everyday sort of person; she never had been concerned in Spiritistic performances or experiments or associated with Spiritualists, and so far as I can learn had never shown any indications of abnormal psychology. She had not been inclined to attribute importance or significance to the antics of "Ouija boards" up to the time when suddenly began the remarkable communications of "Patience Worth."

Even on the night when this business began, I am told, Mrs. Curran was using the board in the usual lighthearted way, as a form of entertainment for a party gathered in the Currans' drawing-room in St. Louis, under the cheery light of the electric table lamp. There was no thought of a séance . . . simply a group of normal, good-humoured, ordinary folks, amusing themselves in commonplace fashion with this well-known plaything.

In circumstances such as these suddenly began the writings which have gone on at intervals ever since in enormous volume, exhibiting really extraordinary literary quality, and with striking unity and coherence in the display of a personality as distinct and different from that of Mrs. Curran herself as it would be possible to imagine. The writings include not only conversations with persons in the room at the time and answers to an elaborate series of questions which I sent myself by mail to Mrs. Curran after my own meeting with "Patience Worth," but poems, parables, short stories, plays and novels, in varying Old English dialects, involving the use of unfamiliar words in meanings most recondite.

### TWO NOVELS AT ONCE.

The novels are impressive not only for length, but for an originality of conception and a charm and vigour of artistic execution which has made literary critics rank them high among works of creative fiction. In addition to literally hundreds of poems and shorter compositions, there is a play, "Redwing"; a long dialogue narrative, "Telka," and now two more long novels are being written simultaneously in alternate sections.

The first, called "A Merry Tale," is an uproarious Old English story of a broad humour and vital characterisation which would have done credit to Chaucer. It is being written admittedly as an offset to the second, called "A Sorry Tale," a narrative of the time of Christ. This deals with the life of the son of a Roman dancing girl cast off by Tiberius, whose child is born in the spirit of bitterness and revenge and named "Hate." He comes into the world in a leper's hut outside the walls of Bethlehem on the same night that Christ is born in a manger inside the walls. The two lives of opposite spirit develop side by side, therefore, through the period of the story, each playing an important part, although that of Christ is kept back toward the end.

The composition is accomplished with astonishing speed, Mrs. Curran reading off the words as the flat, triangular wooden pointer on its three short legs slides from letter to letter around the semi-circular alphabet; Mr. Curran writing them down in a self-invented system of abbreviations. Indeed, under the custom of having two people sit at the board, passages of both the "Merry Tale" and the "Sorry Tale" came under my own hand, placed with Mrs. Curran's on the pointer—at the rate of about 2,000 words an hour!

Some three thousand words of the "Sorry Tale" were taken down while I watched in about an hour and a half, and it was all good narrative, picked up with certainty at the point where it had been dropped a week or so before, and continued in a lucid, easy style, full of fine imagery, of wit, and of perception of human values and character.

Impressed by the apparently untiring flow of creative imagination, I asked if there was never a decided pause, such as ordinary authors make when they set the end to a chapter and lay down their pens for a little mental recuperation. Thereupon the board broke off to spell out:—

"Ye see, man setteth up his cup and filleth it; but I be as the stream."

Then it went ahead with the story.

### DISCONCERTING SENSE OF PERSONALITY.

This incident was only one of many to give a curious and somewhat disconcerting sense of a personality quite conscious of one's own, and responsive to it, which has impressed every one who has had any first-hand experience of "Patience Worth." It happened that I chanced on a night when the tale came to the point of a meeting, after years of separation, between the mother and son in the "Sorry Tale." The incident was described with fine restraint and with a truth of emotion which avoided the obvious sentimentalities that most authors would have introduced. At a point where the laugh of an idiot character in the story was used to heighten the tragic intensity of the situation, I made some complimentary comment upon the use of contrast. Again the board interrupted the narrative to spell:—

"Lor', he eateth breads and knoweth breads."

From this point on I shall speak of Patience Worth—whoever or whatever she may be—without quotation marks. And I should explain that the punctuation, including the apostrophe, indicating elision of letters, is my own, inserted merely for convenience of the reader. Patience does not punctuate; her spelling is literally transcribed.

In the first six months, from June 13, 1913, to January 22, 1914, there were transmitted 15,000 words. In the second and third periods of six months the amount was the same—20,000 words. In the fourth six months it jumped to 100,000 words, as the transcribers gained facility. In the next six months it was 241,000 words, and from January 22 of 1916 up to June



18, when I visited the Currans in St. Louis, it was 266,000 words. In the first eighteen months the total was 55,000 words; in the last eighteen months it has been 607,000 words.

Mrs. Curran asserts that the work imposes no strain upon her, because there is no conscious mental effort, and that she is in better health and weighs more than when she started. Certainly she shows few signs of strain during a sitting at the board. . . .

"COME UP AND MEET PATIENCE."

I went into the office of Mr. Casper S. Yost, editorial director of the St. Louis "Globe-Democrat," one day last June, without warning, and found him writing an editorial. He showed me some of the volumes of typewritten manuscript which make up the record of the Patience Worth writings, and we had some talk about the book "Telka," in the editing of which he is now engaged. Then he said, quite casually:—

"Wouldn't you like to come up and meet Patience?"

Needless to say, I accepted with alacrity.

Shortly afterward we went out to lunch. We had hardly sat down at the table when Mr. Yost exclaimed:—

"Well, this is a surprise! Mr. Davis, this is Mr. and Mrs. Curran. Mr. Davis wants to come out and meet Patience."

The Currans seemed delighted to face any tests of verification, and it was arranged that we should go out the next night. As they went away, Mr. Curran laid on the table an envelope, remarking:—

"There is your copy of Patience's last record, when Miss — and Mr. — were there. There's a delightful poem in it."

Next night I boarded a perfectly ordinary trolley-car and jolted out to the pleasant street in which the Currans live. Two friends of the Currans had just arrived, and with Mrs. Curran's mother we made up the party for the evening. We sat for a while talking, as Mrs. Curran told a little of the way in which the first communications had come and of her own consciousness of Patience—such a consciousness, she said, *as one would have of the personality of an individual in an adjoining room, with whom one talked frequently and familiarly, but whom one never saw*—a peculiarly apt statement of the sense one has in these conversations. Then, without more ado, she brought out the Ouija board from its place behind the piano, and we sat down to it. The pointer started immediately, spelling out this:—

"Set ye at the puttin' o' the tale; yea, set thee so that the younged one [the term by which Patience referred to me from then on] shall for to see the weave o' the cloth o' me. Then shall thy handmaid set a fitting song and a word to the heart o' him, and tell much that hath pith and tickle athin it."

It should be noted that Patience habitually invents terms for the people in the room, exhibiting in this much of the spirit of fun that distinguishes her. For instance, she almost always addresses William Marion Reedy, of the St. Louis "Mirror," whose physical weight and breadth are in accord with the intellectual weight and breadth for which his writings in his weekly are familiar, as "the Fat-awide"—a term which he himself has recorded with enjoyment in his own editorials upon Patience Worth.

(To be continued.)

IN A LETTER lately received from Miss Lillian Whiting she mentions that she is engaged on a new book of the type pleasantly familiar to readers of "The World Beautiful," "The Life Radiant" and others of her works. Miss Whiting also mentions that Sir Oliver Lodge's "Raymond" is having a great sale in the United States and has excited tremendous popular interest.

TRANSITION OF MR. JAMES WATSON, OF DUNDEE.—We learn with regret of the transition of Mr. James Watson, of Dundee, on the 28th ult., at the ripe age of eighty-seven. Mr. Watson was regarded as the grand old man of Spiritualism in that city. He was one of the originators of the Dundee Society in 1896, and held, till within a year or two ago, the office of minute secretary of the society. Mr. Watson's position and record as a citizen elicited obituary notices in the Dundee Press, but references to his connection with Spiritualism were omitted. This, however, was amended by Mr. James M. Stevenson, president of the Dundee Society, who, in a letter which appeared both in the "Dundee Advertiser" and the "Dundee Courier," called attention to Mr. Watson's connection with the movement.

## KING SOLOMON'S SEAL.

BY PAMELA GLENCONNER.

I thought I was in a great garden, filled with flowers, in which there were groups of high, leaf-laden trees. The lawns were smooth, with never a daisy to break the green of them, and the shadows of moonlight lay darkly upon the ground. For it was night in my dream, and there seemed to me many others, dream-people, with me, whom I could not see. I was aware of them, and I knew we were all gathered there together to be put to some test. This is a feature common to my dreams. An ordeal is to be undergone. Either it is an act demanding courage, or a problem is set the solution of which I must draw from wells of wisdom till that moment unknown to me. In this dream I thought that I and those unseen had to count and give a right rendering of the flowers of that well-known plant, "Solomon's Seal."

The flowers of the "Solomon's Seal" hang in little bunches from the arched green stem, making a rainbow span. I remember seeing the white flowers and bending eagerly to examine them. I counted ten of these, as they hung there, and all the time I was counting there were small voices about me like thin breaths of air. "Count us, count us," they were saying; "we are separate, and yet the same. Count us."

I thought these voices came from some flowers hidden perhaps among the leaves; and I turned the leaves back and about with my two hands, seeking. I can feel the coolness and firmness of those leaves now, but I could find no more flowers among them. Yet the thin voices were whispering: "Count us, count us."

Then, in the great clearness of the moonlight, I saw that everything in that garden had its shadow, the counterpart of itself. Every flower I had counted was shadowed black upon the ground, and together I counted twenty, and the clamouring of the little voices in my ears ceased. And in my dream I thought the time had come when we must give our answer. We must have been standing in a long line, for I heard the answers of the many who were there, coming nearer and nearer to me, like a soft wind blowing through a wood.

"Ten—ten—ten" sounded each separate answer in an infinitely long approach, and then the one who seemed nearest to me said "ten," and I knew it was now my turn to answer. I was filled with the strength of a mighty spirit, and my voice cried out so that it filled all the hollow of the sky. "Twenty I make it, I make it twenty, although substance is shadow, and shadow is substance; for what is, seems; and what seems, is."

And I dreamed I was given King Solomon's Seal for my wisdom.

Now both my dream task and its answer may seem empty and trivial, full of the greatly sounding anti-climax of a dream, the fairy gold that fades on waking; but it has not been so to me since I came, unexpectedly, upon the picture of a symbol in that most interesting book by Mr. Samuel Hoggood Hart, lately published under the name of the "Credo of Christendom." From the illuminations of Anna Kingsford he gives the design and the manifold meaning of King Solomon's Seal, a device made by the combination of two triangles.

If this symbol was indeed given me, even if it was only in foreshadowing of something to which I may some day attain, some striven-for strength that may help a mere human heart to bear its sorrows, then I can only say—with George Herbert—

My God, what is a heart?

Silver, or gold, or precious stone?

A star, a rainbow, or a part

Of all these things? or all these things in one?

At the Hall of the Art-Workers' Guild in Queen-street on April 30th Mr. Ernest Hunt delivered a lecture on "Nerve Control," in which he emphasised the importance of the subject. The lecturer pointed out that by training and developing both the conscious and subconscious faculties and ensuring a proper balance and co-ordination between the two, there lay great possibilities in front of the individual, not merely as touching the question of the control of "nerves," but in increasing the standard of achievement in practically every direction.



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## NOTES BY THE WAY.

Under the heading "Mediums de Contrebande" in "La Revue Spirite" for April, M. F. Remo refers to the campaign against professional mediums who "traffic in spirit communications to order" and in a manner which, having a savour of charlatanism, is "quickly seized upon by the enemies of Spiritism and furnishes them with ready weapons against it." The French writer then proceeds to deal vigorously with the abuses which flow from the commercialisation of psychic gifts, and remarks that those who are genuine mediums, revolting against the mixture of truth and falsity which results from the present system, and which discredits their exalted mission, have raised a cry of alarm. LIGHT, and "Constancia," the Spiritistic journal of Buenos Ayres, are cited as having given earnest attention to the question, and it is noted with approval that the advertisements of professional mediums have been discontinued. The writer concludes that "the little revolution which compels Spiritism to purify itself will lead it more rapidly to final victory."

We quote our French contemporary, without being altogether able to endorse the sentiments expressed. There is, as Sir Roger de Coverley remarked on another occasion, "a great deal to be said on both sides." When the community has the grace to recognise and appreciate the services of which mediums are capable, and to provide them with the means of subsistence, without the entry of the element of exchange and barter, it will be time enough to cry out against making commerce of spiritual gifts. The evils which flow from the present social system are notorious, not only in mediumship, but in every other pursuit in life where the rogue competes with the honest man in the pursuit of a livelihood. We agree with the French writer that for the medium—however honest—to advertise is to expose himself to discredit and danger. The same rule, of course, holds good with other professions; the lawyer and the doctor, for example, advertise themselves at their peril, but their professions are legitimate in themselves. When the possession of psychic gifts is recognised by the law, the problem will be partially solved. It will not be completely solved until the coming of a more humane order when the claims of all—weak and strong alike—to life and liberty are assured. The law of the jungle, the reign of the beast, is going, desperately as its brutish champions in Central Europe are fighting to preserve it. When it is quite gone all the oppressed serfs of the competitive system will be emancipated. For the present we must do the best we can.

A correspondent, who is keenly interested in Mr. David Wilson's experiments, points out that, as Mr. Wilson's invention appears to provide a means of detecting vibrations of a discarnate or spiritual origin, it is necessary, on scientific grounds, to determine the precise nature of these vibrations. If they are electrical it would be easy, he thinks, to demonstrate the fact by the tests commonly made use of in radio-telegraphy. But if they are other than electrical it is remarkable that the transmission of a message is accomplished in much the same way as in wireless telegraphy. We have what is alleged to be a discarnate intelligence sending out impulses in accordance with the Morse code, which are picked up by the machine and presumably could be made to record themselves upon a moving band of paper as in an ordinary telegraphic receiver. There is, however, this difference. In wireless telegraphy the oscillations are caught by a system of aerial wires connected with the receiving station and occupying considerable space, as a glance at the roof of the Admiralty at the present time will show. But in the Wilson detector these are not required, as the waves appear to pass directly into the machine. It would be interesting to know whether, if several of Mr. Wilson's instruments were placed in different rooms of the same house, or even in different houses, they would all simultaneously record the same message.

Again, in wireless telegraphy (our correspondent points out), the distance over which the message is transmitted is an important factor, as it determines the length of the electro-magnetic wave employed, and entails a corresponding modification in the receiving apparatus. In the messages received by Mr. Wilson we have no clue as to the amplitude of the vibration or of the distance of the operating intelligence. The communication, for all we know, may originate in close proximity to the machine, or in the outmost regions of "the beyond." In the former case the probability of Mr. Wilson being a sensitive or medium would have to be considered. The fact that messages reach the machine in the form of impulses is in itself significant, as it indicates the possibility in the future of spirit-telephony without wires. If we, on this side, can transmit speech into electric vibrations, radiate them into space, and transform them again into speech, why should not the vibratory thought of a discarnate mind be capable, under suitable conditions, of becoming audible and expressing itself by sounds which, if at first unfamiliar, we should presently learn to recognise and interpret as speech? This would be no more remarkable than the translation of the shapes of letters into sound and the reading aloud, by mechanical means, of a book or newspaper—a feat the possibility of which Dr. E. E. Fournier d'Albe successfully demonstrated recently at a meeting of the Institute of Electrical Engineers.

I CANNOT praise a fugitive and cloistered virtue, unexercised and unbreathed, that never sallies out and seeks her adversary.  
—MILTON'S "AREOPAGITICA."



## THE WORLD-CRISIS.

ADDRESS BY MISS FELICIA R. SCATCHERD.

(Continued from page 147.)

What, then, in view of these considerations, is the nature of the world-crisis?

It is the struggle between two world conceptions, two sets of moral principles, two ways of thinking, two controlling ideas, affecting the whole future of human destiny. It is a battle to the finish between the Goliath of a mechanical Civilisation and the David of an inspired Humanity—a fateful conflict between the democratic ideal of orderly advance in the direction of progress and the imperialistic ideal, a violently retrogressive step in world-history.

These words are taken from an article published at Athens in the "*Ἀκρόπολις*" for August, 1915, in which Dr. Platon Drakoules strove to force on his countrymen a truer conception of the nature and magnitude of the struggle in which they in common with the rest of the human family were ultimately and intimately bound up.

He had seen from the very first the tremendous issues involved, the mighty force of the contending principles at stake, and had distressed and annoyed the less far-sighted by his insistence on the fact of the probable prolongation of the struggle far beyond the anticipations of many of those most nearly concerned in the conflict.

My optimistic self was grieved by his insistence on this fact, but he gave his reasons for this point of view in no measured terms. The divine fires of enthusiasm had burned low, the supreme and vital interests of the race had ceased to inspire us. Individually men asked what they stood to gain or lose materially, not realising that the living, essential assets of Humanity's well-being could be secured only by the triumph of justice and equity, and the maintenance of lofty and noble ideals. He saw, as the prophets of the race have ever seen, that only by living in accordance with the eternal principles of justice and equity, a justice and equity that should enfold, not only all mankind, but all sentient creatures in its beneficent embrace, could the human race ever hope to work out its final salvation from those old limitations and errors which inevitably cling to the skirts of a being evolving from the animal kingdom to the truly human and spiritual order.

At the outbreak of the crisis the shallow thinkers cried out, "Is God dead?" and failed to realise that the mass of human beings had been living all the time as if in very truth God were indeed dead, or at best indifferent to the welfare of the world He had brought into existence.

For the first time in history, we are fighting causes rather than effects, on what may be regarded as a world-stage.

Individuals, communities, even nations have been engaged in similar struggles before—for the most part, blindly, unconsciously, carrying out the Will of the Power that makes for righteousness. They were merely instruments, or agents, for good or for evil, neither rightly knowing nor understanding the purport and tendency of their actions.

Hitherto the life of the world as a whole, though conscious, has never attained self-consciousness, sufficient in degree to render it a conscious co-worker with the Divine Intelligence directing cosmic evolution.

Mankind has been self-conscious in *sections* only. These self-conscious sections have vainly and foolishly imagined that they could enjoy security and prosperity, even ecstasy and beatitude, while the great bulk of sentient creation was still plunged in darkness and ignorance—engaged in despairing, because unavailing, struggles towards a dimly perceived freedom and consequent joy in existence.

These self-conscious sections had become increasingly aware of the lack of something vital enough and substantial enough to meet the insistent yearnings of their unsatisfied souls.

The old heavens had lost their attractiveness; the old hells were scarcely more fearful than was the gnawing and restless craving for a good that should be practical, a beauty that should be realisable, a truth that should be attainable.

Vaguely, these advanced sections of humanity felt that peace, world-wide peace, was necessary to ensure the general

good, the greatest happiness of the greatest number—hence the innumerable warring peace societies and separatist universal brotherhoods flourishing as actively among those nations now our enemies as amongst ourselves and our Allies.

The trouble with us all has ever been that, while we talked and preached peace, we worked towards the maintenance of everything that tended to bring about war.

International schemes were prevalent in every department of human activity, but they were mainly limited to paper presentations, and political and sociological sermonising. Few took them very seriously. How could they do so since they failed to regard themselves as of any vital importance?

A true Internationalism which would consider the legitimate aims and urgent necessities of races and nations in order to enable them to work towards the realisation of those aims and necessities, has not yet come into existence. The only form of Internationalism which has been effectively operative has inculcated hatred and class war. In May, 1914, I went with friends to Brussels on a visit to the International Socialist Bureau, hoping to affiliate the Socialist Party of Greece with the Socialist parties of the world. I found they were all Marxian Socialists: they all talked class war. I revolted against it, and was told I had no right to call myself a Socialist. In the name of brotherhood this Internationalism has set man against man, and under the sacred banner of Peace it has advocated the most fiendish and cruel of all forms of war—civil war—and has looked forward to the day when the streets of the European capitals shall run with the blood of the classes slain by the indignant masses.

This direst and most soul-destroying of disasters has mercifully been averted by the lesser evil of a world-war, waged by nations against nations. So there is a silver lining even to this darkest cloud that has ever enveloped the world of struggling humanity. But Heaven help Russia and her Allies should Marxian Socialism rear its ugly head at Petrograd during this hour of supreme crisis!

God is not dead. Man is not mad: he has only temporarily lost his bearings. The hope for the future lies in the fact stated by Sir Oliver Lodge this afternoon, that the universe is one, and all veils of division are due to our own subjective limitations. So far from being degenerate, decadent, senile, humanity is only in its *spiritual* infancy as an organic self-conscious unity. The idea of individual regeneration has been extended so as to embrace that of the whole human race, not as a dream, a far-off unattainable ideal, but as an actual, vital, scientific necessity, if man is to remain man, if he is to retain all that has been slowly wrested from the experiences of embodied existence through the ages.

Human evolution is progressing by leaps and bounds. I remember when I met Sir Benjamin Ward Richardson I first grasped the idea that evolution is not always the slow-growing age-long process we were taught in our schooldays. He explained how, by an accident, a chemical compound had been produced in his laboratory in two nights, which was supposed to take ages for its production. The phenomenon, biologically known as "sudden mutation," is true of the race. If you observe the phenomena of life you will see that people are grasping new truths so quickly and changing so rapidly as to afford hope for the future on this ground alone.

Superficial observers and shallow thinkers are saying mankind has lost its reason, that the excesses and horrors accompanying the present conflict can only be explained by the assumption that those responsible for the actual state of affairs have lost all sense of proportion.

The spiritually adult souls of the race, the world-teachers, the poets, the prophets, the Christs, the divinely inspired ones, have never held it possible for the few to attain the goal of moral and spiritual completeness while the bulk of their fellows remain sunk in misery and ignorance.

The late Mr. Stainton Moses was asked once when communicating by passive writing why he remained earthbound; he ought to be by now so advanced that it would become increasingly difficult for him to communicate.

"I belong," he replied, "to those who cannot enter bliss until the last wanderer returns to the Father's home."



Grave dangers, indeed, always accompany that one-sided spiritual development which is attended by remoteness from one's fellows. Especially is this the case with men and women highly endowed spiritually and psychically.

You cannot, fortunately, go against Nature with impunity. I was led to the perception of this when studying the personality of the founder of Positivism, Auguste Comte. Here was a man who was intended to be a great religious genius, but he suppressed that side of his nature, with the result that he became to a certain extent insane, and the culmination of his insanity seemed to be reached at the death of his beloved Clotilde de Vaux—an event which plunged him into the deepest grief. In his despair he sought solace by rising daily at an unusually early hour, in order to go through a solemn ritual he had composed in her honour, although, according to his own philosophy, nothing remained of the object of his adoration but a memory and a handful of dust.

Those souls, both in the seen and unseen worlds, which have attained their spiritual majority are insistent in pointing out that, so far from mankind having lost its reason, the world is for the first time, *as a whole*, in search of its reason and well on the way to find it. Such is the hope and expectation set before us by thinkers like Mr. G. R. S. Mead, whose writings on this subject in "The Quest" are worthy of the closest study.

The need of the world is life, and ever fuller life.

'Tis life, not death, for which we pant,  
More life and fuller that we want.

This was so in the days of the Nazarene, who declared that He had come that men might have life, and that more abundantly, and to-day humanity is seeking this freer, fuller, higher life as it has never sought it before, because for the first time the practical realisation of the oneness of the human race is seen to be the primal fact upon the recognition of which its very existence and continuance as a human family is based.

Never before, according to Mr. Mead, has there been any practical realisation of the nature of this world-problem, for the simple reason that the world of humanity has only recently come into physical touch with itself as a whole.

So far from deploring this world-catastrophe, some of the deepest thinkers regard it as one of the best things that could have happened in the circumstances.

The editor of the "Hibbert Journal," Professor Jacks, has said that he can imagine nothing worse than another century of such a life as we were living before the war. We are now fighting "naked evil" shorn of the trappings which made it appear good. Britain before the war was "wounded by bad pacifism, whose ideal was the undisturbed enjoyment of the good things of life, and Germany is still in the grip of a bad militarism whose ideal is the domination of force."

The spirit in which America is participating in the struggle is best evidenced by the attitude of President Wilson. Last year in accepting, as a national memorial, the gift of the log cabin in which Lincoln was born, Mr. Wilson made use of these words:—

In the case of a man, I would rather say of a spirit, like Lincoln, it is always what he was that really arrests our thought and takes hold of our imagination. It is the spirit always that is sovereign.

There is a very holy and a very terrible isolation for the conscience of every man who seeks to read the destiny in affairs, for others as well as for himself, for a nation as well as for individuals.

Living hearts, Mr. Wilson goes on to say, are the only sources of life-giving heat; man can no more be kept ethically alive by constitutions and codes of liberty than he can attain his full stature as a spiritual being lacking the inspiration of the word of the Living God. Constitutions, codes and doctrines must be transmuted into life and action by the heroic lives of men and women willing to become embodiments of right and service and enlightened purpose. "Democracy," he insists—imposes commands upon men as imperative as its privileges are wide-reaching and beneficent. It can only become great in proportion as men are great, and can only enlighten humanity if men bear its guiding light aloft for the guidance of their own feet.

And he concludes that—

we are not worthy to stand here unless we ourselves be in deed and in truth real democrats and servants of mankind, ready to give our lives for freedom and justice, and for the spiritual exaltation of the great nation which shelters us and nurses us.

While recalling and trying to make our own those noble words of the great-souled Abraham Lincoln, "With malice towards none, with charity for all," let us also adopt and determine to act upon the solemn affirmation uttered by him on the battlefield of Gettysburg, and declare that "we here highly resolve that these dead shall not have died in vain"—that all the sacrifices and sufferings through which humanity is passing shall bear fruit in a glorious future wherein we shall realise, as truths, statements which have fallen into the limbo of truism and triteness.

We have too long been accustomed to quote glibly such sayings as that of Emerson—

There is no great and no small  
To the soul that maketh all,

and the proverb that "a chain is no stronger than its weakest link," without realising that they enshrine cardinal and vital truths. When Mr. Lloyd George wrote a few days ago that if our line of defence broke anywhere, it broke everywhere, thousands for the first time, perhaps, in their lives realised the importance of trifles, so-called, in the scheme of things.

Looking back in the days to come, we shall see that the shock of this war was necessary to arouse the sleeping soul of humanity, which is now for the first time becoming a self-conscious and self-directing factor in the working out of the Divine plan. In the realisation of this plan the most perplexing anomalies and contradictions will all alike fall into their rightful places as essential elements in the culmination of that "one far-off divine event to which the whole creation moves."

It has been well said that "the future of the world is for the States whose policy is influenced by the widest human motives—International justice must be supreme." (Applause.)

National and international politics have been vitiated by Machiavellian compromise and expediency. Individual aspirations and ideals have fallen to the dead-level of a materialistic, self-seeking age. The remedy lies in a return to the basic principles of human fellowship and international amity on the broad lines laid down by Mazzini, Venizelos and Platon Drakoules, in truth and honour in diplomacy, love and justice for all living creatures—the fundamental requirements of all the great religions and philosophies of the world. (Great applause.)

A short discussion followed and the proceedings closed with the usual vote of thanks to the lecturer.

## A GENERATION AGO.

(FROM "LIGHT" OF MAY 21st, 1887.)

"Le Spiritisme" and "La Revue Spirite" are publishing a series of discourses pronounced on the occasion of the anniversary of the death of Allan Kardec. . . . The addresses were delivered at the tomb, in the Cemetery of Père Lachaise, on Sunday, April 3rd, and in the evening about two hundred people celebrated the anniversary by a banquet at the Palais Royal.

"Not only can will-force modify the matter of the human body, not only can it disorganise and repair living tissues, but it has, moreover, the power of acting on imponderable fluids and of creating in space fluidic objects and beings which have so real an existence as to obey optical laws. The works of MM. Binet and Féré have irrefutably established the existence of these immaterial creations, and thus we see the science which treated our theories with disdain obliged to admit realities no longer outside the grasp of our material senses."

[Extract from the discourse of M. GABRIEL DELANNE at the tomb of Allan Kardec.]



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## WASTE, AND THE HIGHER ECONOMY.

Much has been written on the subject of waste—the squandering of life, work and treasure on worthless objects. And assuredly a great deal of the ease and the happiness of the coming civilisation—for which the present civilisation is but a sorry substitute—will result from the wise economy of means to ends. We are speaking now chiefly of the material side of things: food, dwellings, manual labour, bodily health. Already some of our foremost thinkers have devised methods whereby the waste and excess in our ordinary fashion of living might be avoided. But these things will take time to perfect and bring into practical operation. Many ancient prejudices will have to be broken down, many hoary traditions set aside. But in this respect the war is playing a tremendous part. It is leading us in a short time by the hard road of necessity to goals that in "the piping times" of peace we might have taken generations to reach. There is, indeed, a soul of goodness in things evil. Even so, the Utopia of earth is still far ahead. The way to it will lie through much systematising of effort, much co-ordination of plans and purposes, much clearing away of the debris of those obstacles to human advancement which have been shattered by the dynamite of war and social revolution.

But there is another side to this question of waste, one that comes home with special force to every one of us in the direction of the individual and personal life. It is the waste involved in needless exertion, in needless fear and anxiety, in a multitude of wasteful misdirections of life-activity. When we examine life closely we see that every idea has a dual aspect. It is two-sided, and the two sides seem flatly to contradict each other. To drift, to go with the stream, for instance, seems to be the part of the weaklings, the "slackers," the heedless and indifferent. He who pulls against the stream is the hero, the man of energy and purpose. It is quite a true conception, but its truth is limited to the physical and external side of things. The farmer has to toil for his crops; only with pain and constant effort can builders, engineers, artists—the workers in all departments of mental and material labour—achieve their purposes. But when it is a question of life on its higher and more spiritual levels the whole aspect of things is changed. Here it is the strong, wise soul who goes with the stream, and the feeble and ignorant that struggle

against it. That struggle is a frenzied and futile business—a waste of effort and of life.

All the great things are to be gained by the mere act of acceptance; it is only the smaller ones which have to be won by struggle. The eternal things are ours without effort—the struggle after them defeats its own purpose. If they seem hard to win it is because the attitude of surrender and receptivity is for some of us difficult to achieve, which is only to say that it may be easier to strive than to cease from striving. The great visions come in the calms of the spirit, and these are never to be gained by struggles, however convulsive. The truth is that the need for positive effort, the attitude of "going against the stream" applies only to the ordering of the life which is below us—form, matter, method, all that belong to the external world. Applied to these things all effort, when wisely directed, succeeds. The intractable matter is shaped and moulded, and order is evolved from chaos. Human will and purpose are then being directed to that which is intended to be subservient to them, and are consequently working in their legitimate field. But when they are turned into those regions of the universal order which are above human disposition the result is inversion and disaster—the disaster being always in exact proportion to the effort made to achieve a result. A nation intent on world supremacy may succeed in every direction but that of over-riding universal laws. It may turn the course of a great river, but it cannot make water run up hill. It may fill the earth with maimed and shattered bodies, but it cannot kill a conscience or wreck a true idea. Its efforts are utterly wasted except in those realms in which it is designed that human effort shall achieve something, whether good or bad. That lesson is being taught at a terrible cost of suffering. When it is learned, the folly of endeavouring to tamper with Universal laws, the idiocy and futility of attempting to contest even the smallest point with them, will, let us hope, have been learned for good and all.

That mighty and vain struggle is being carried on in miniature in many an individual soul, in which the mortal is attempting to dominate the Immortal, the temporal to dictate terms to the Eternal. The results, where they are not tragic, are always unhappy—the life is wasted, the energy expended to no purpose.

Power, which belongs to the Universal, proceeds without struggle, pain, or effort. It is eternally calm and eternally resistless. The spirit which meets it in an attitude of willing surrender is carried triumphantly with it, and all those forces of mind and will which otherwise would be frittered away are conserved for the better ordering of life in its smaller aspects. Victory and surrender, struggle and submission, are opposite sides of the same idea. To grasp the truth that man is meant to subdue only that which is below him and to submit only to that which is above, is to achieve spiritual equilibrium, for that is the Universal law.

## ADVERTISEMENT COMPENSATION FUND.

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## TO AMEND THE WITCHCRAFT AND VAGRANCY ACTS.

MASS MEETING AT SOUTH PLACE INSTITUTE.

(Continued from page 150.)

### MISS LIND-AF-HAGEBY'S ADDRESS.

MISS LIND-AF-HAGEBY then addressed the meeting. She said that Dr. Powell had so very clearly shown the objects of the gathering that she would only make a few additions here and there in corroboration of points he had put before them. To begin with, they might ask why had the present state of affairs come about? They had, in the first place, to look at the situation from the standpoint of the war. As with everything else, the war had to be taken into account in considering the question. The sacrifice of so many young lives in the fulness of health and strength and vigour naturally brought home to thousands of hearts the questions, Where had they gone? Where were they? Was the tie of love finally severed? If there was another world, was the veil between the two impenetrable? Thus it was that the war had given a great impetus not only in this country but in all other countries to psychical research and Spiritualism. Many thousands were flocking to Spiritualism, to its literature, to its meetings, to its exponents, who would not have come but for personal bereavements. That development had brought with it a wave of bitter opposition, which included the opposition of a certain influential element within the Church. Thus, they had recently heard of hostile sermons delivered by Dean Inge, the Bishop of Chichester, and Father Bernard Vaughan. "Now, I went myself to hear Father Bernard Vaughan," continued Miss Lind. "It was the first time I had heard that distinguished priest, famous for the fearlessness of his eloquence and his denunciation of society fads and follies. But I was never so amazed in my life as on this occasion. I was amazed that such infantile opinions could be expressed by a presumably intelligent person in a Christian temple to-day. He charged his congregation to have nothing to do with Spiritualism because Spiritualism was of Satan, and he said the spirits you communicate with are devils. (Laughter.) Now mark this, he did not uphold the law as it stands to-day. He did not say that those who tell you that they see spirits are impostors, but he admitted the reality of spirit communion. He acknowledged its reality, but he said it was all evil because the Church had forbidden it, and he then proceeded to tell us of the dire consequences that would follow to those who indulged in this wicked practice. One thing he said was that Spiritualism led to immorality, and he pointed to conjugal infidelity as a result. Again, he said, it led almost invariably to the lunatic asylum, and he told us the one great condition of spirit communion was that you must give up your will. Those who went to séances became gradually bereft of their wills and consequently of their capacity to decide between right and wrong. It is really amazing that such ignorant sentiments can be uttered by an educated man before an educated audience in the twentieth century."

Miss Lind then referred to the attacks in the Northcliffe press, and to the police prosecutions which followed. There was a long series of arrests and so-called trials, followed by fines and imprisonment. Now, there might have been some impostors amongst the persons arrested. On the other hand, all might have been genuine. They were assembled that night to register their indignant protest against an iniquitous law which made no attempt to distinguish between the conscious impostor and the person who honestly believed that he or she was a medium or psychic. (Applause.) That was a ghastly state of things. "I know little or nothing of most of the persons who have been prosecuted," continued Miss Lind, "but I do know one. I know Mrs. Olive Bush, who used to practise under the name of Olive Starl. I have known her for years, and I know she is a genuine psychic. Now, there is a great distinction between a woman who genuinely believes she possesses a psychic gift and one who merely pretends to its possession and imposes on the public, and I say that I have personally tested and satisfied myself of the gift of clairvoyance possessed by Mrs. Bush. Yet she was arrested as an im-

postor and brought before Mr. Denman, who sentenced her to three months' imprisonment."

Proceeding, Miss Lind related how the magistrate revealed the true inwardness of the law by remarking that it did not matter whether the woman thought she was honest or not. By the aid of some friends the case was taken to the Clerkenwell Sessions for appeal, but although Mrs. Bush was ably defended by Mr. Hollis Walker, K.C., assisted by Mr. Woodgate, and a great point was made of her absolute honesty, the sentence was confirmed.

A medium might be perfectly honest, truthful, straightforward, and yet, on certain occasions, under the stimulus of a powerful suggestion by a strong mind, become untruthful. It was deplorable that such very delicate instruments, such finely attuned organisms, should be at the mercy of ignorant and malicious persons intent on driving them into courses which would result in their falling into the clutches of the law. Mediums, in the presence of false or hostile persons, naturally did not do as well as when sympathetic and truthful inquirers came to see them. People had said, "Surely it does not matter to the cause of psychic science, or to Spiritualism in its religious aspects, if all these professional mediums are put down. Let them be put down." With this point of view, Miss Lind said she did not at all agree. Most of the professional mediums were poor—they had little of this world's goods. They pursued their vocation as a means of livelihood, but that did not mean that they were necessarily dishonest. That was nonsense. Clergymen, lawyers, artists, journalists, took money for their work, but did that mean that we could not trust them, or that their practice of taking money for their services implied a reflection on their moral character? Those who valued these psychic gifts, those who believed the world would be the better for a proper cultivation of the finer faculties of the mind, should help and protect these mediums by attaching them to societies, institutes, churches, where they would receive kindness, sympathy and protection. People had said, "Why cannot these mediums do some honest work and devote their spare time to the exercise of their gifts without fee or reward?" But surely they should remember that psychic gifts were impaired where a medium had to give three-fourths of his time to work which might be physically exhausting and pursued in uncongenial conditions. The grosser forms of work tended to unfit the sensitive for the exercise of his finer powers. Those who had psychic gifts would agree with that view of the matter. Continuing, Miss Lind said:—

I certainly think, with Dr. Powell, that mediums should be licensed, and should be given some kind of certificate. They should be rescued from persecution, put on their own dignity and given a status of their own.

There are, broadly speaking, two aspects of this question of mediumship, both equally important. There is the scientific aspect, which to me personally is of immense importance, for there is no science which can compare in importance with the science of the soul, of the higher powers of the mind, which brings the Unknown within the realm of the visible and tangible. Then we have the religious side, which comes as a surprise to many outsiders who think that Spiritualism is all table-turning and nothing else. "The messages you get from the spirits," they say, "are so silly; there is nothing in them. Why don't they tell us exactly how they live?" and so forth. These people know nothing of the religious depths within Spiritualism. They do not understand that the new ideas of the Universe which have come about as a result of Spiritualism have altered the whole religious outlook, and made those who follow the new light more tolerant and more understanding. I can understand the Atheist, the Materialist, the Rationalist scoffing at Spiritualism, but I cannot understand how the Christian, whether priest or layman, can do so. Christianity as depicted in the New Testament is Spiritualism. (Applause.) I have much pleasure in seconding the resolution and asking you to further this movement in every way in your power, that this abominable injustice under which we suffer may be ended for good and all. (Great applause.)

Miss Maskell then sang "The Lord is my Shepherd," after which the Chairman called upon Mr. Ernest W. Oaten, the President of the National Union of Spiritualists, to address the meeting.



[May 19, 1907.]

MR. OATEN said that the Spiritualists' National Union, of which he was president, represented the largest body of organised opinion in connection with Spiritualism in this country. He stood there that night as representing two hundred societies established in all the principal towns, and calling together an average attendance of over fifty thousand persons every Sunday night.

He thought it would interest his hearers to know that the Union had officially applied to the King's printers for a copy of the Witchcraft Act of George II., only to discover that it was out of print. They had then applied to the Home Secretary demanding a copy of the Act, but up to the present had received nothing but references to other departments. Was it not, he asked, a scandalous and abominable thing that they should be expected to submit to being bound by an Act no copy of which could be supplied to them? They did know, however, that these old Acts were never intended to apply to psychic phenomena, and they refused to be bound by laws which obviously were never meant to apply to them. Nevertheless those laws contained provisions which they would be sorry to see removed from the Statute Book, since they provided for the punishment of sham practitioners of psychic gifts. In appealing for the amendment of those laws, therefore, they aimed at retaining penalties for frauds and impostors. He did not hesitate to say that there were persons publicly claiming to be clairvoyants and to see spirits who, if they happened actually to see a spirit, would be paralysed with fear. (Laughter.) But that did not invalidate the claim of those who not only said they could see spirits but demonstrated their ability to do so. As an example of the charlatanism which they as Spiritualists sought to put down he mentioned a case of a woman claiming to be a clairvoyant and psychometrist. In investigating her claim twenty-three people were sent to visit her, nineteen of whom were told exactly the same story. (Laughter.) This was the kind of thing they wanted to put down. While these pests existed there was a need of laws to punish them. At present, however, as they knew, genuine psychics and sham psychics were condemned together, since the law did not discriminate.

Psychic science, in its present form, was comparatively a new thing, and the law must be so amended that it should recognise that there was such a thing as genuine mediumship, that its province was to link up the two worlds, and that it was exercised in and through psychic faculty. They asked that where mediumship was proved to exist, there should be a fair field for its exercise, subject to certification that the individuals possessed such psychic gifts. But if they were going to have supervision, it must be that of some tribunal consisting of people who understood what psychic faculties were. The Spiritualists' National Union had a plan of certification at present in operation. They had two classes, A and B—A, normal speakers or exponents of Spiritualism; B, trance speakers and inspirational speakers, those who spoke under the inspiration of the light, or the leading of their unseen friends. Their scheme also provided for the certification of demonstrators, clairvoyants and psychometrists, and they were only hindered from issuing such certificates by the knowledge that the powers they indicated conflicted with the law, or what was administered as law to-day.

Referring to the fact that police agents had visited mediums, and having received proof of their mediumship, had deliberately tempted them to do what they never dreamt of doing, a temptation to which they succumbed under the influence of a strong will, with the consequence that the tempted person was penalised while the tempter went scot-free. Mr. Oaten thought the tempter ought to be liable to penalties also. They asked for powers not only to grant certificates but to cancel the certificates of any individuals who degraded or prostituted their gifts, in the same way as a lawyer or a medical man might be struck off the rolls or the Medical Register.

Proceeding, the speaker said there was an increasing need of men and women qualified to satisfy the inquirer and aid the investigator. That being so, while professionalism in all its forms had its evils its value at the present time was undeniable. As to the agitation against them, they were perfectly aware

that it was an artificially engineered agitation. He knew that in some towns the police had no desire to attack them, but very often were quite friendly until their hands were forced by the members of the Watch Committee, who were sometimes bigoted religionists and men with political influence. Spiritualism, as they knew, had both a scientific and a religious aspect. Twenty-five years ago he had been ousted from the Christian Church in which he had been trained, and driven to Atheism; he became a member of the National Secular Society. From that depth Spiritualism had saved him. It gave him scientific evidence of a life hereafter and of an Eternal Intelligent Purpose operating within the Universe. For twenty-five years it had been his religion. He knew no better one. His religion, then, being based on actual present-day communion with the spiritual world, as long as the present law existed he claimed that he had not religious freedom. Referring to the many Spiritualists who were serving their country with the colours, Mr. Oaten said there were twenty-seven young fellows from his own Church and Sunday-school fighting at the front, and two of these were elected by their own comrades as acting-chaplains, although they had had no religious training except that given them through their membership of a Spiritualist society.\* Until Spiritualists were granted religious freedom he would not cease to fight the State's claim to require the services of freemen from men who were not free. (Applause.) He had great pleasure in supporting the resolution as moved by Dr. Powell and seconded by Miss Lind-af-Hageby.

MR. R. H. YATES, of Huddersfield, then addressed the meeting. He said that his task differed from that which had been allocated to the previous speakers. It was for him to discover whether or no those present had lost their will-power, since, as Miss Lind had told them, that was the charge made by Father Bernard Vaughan. (Laughter.) He wanted them to deny this in the only possible way—the demonstration that they had the will to conquer. With regard to the funds which would be the motive power behind that will, he had said that he would expect from London at least £500, but this had been treated as a contemptuous estimate of the possibilities. London—he was told that he had no right to ask for less than £1,000. So he would get rid of his modesty and ask for £1,000. He looked forward to a larger meeting at the Queen's Hall where they might demonstrate their strength—and he wanted them to regard the present meeting as merely preliminary to a larger gathering.

I refuse (he said) to accept tamely from any Government the spiritual indignity of being called a rogue and vagabond, and furthermore as a democrat who has been fighting for thirty years for the expansion of democratic influence I refuse to accept any autocracy in religion.

After referring to the necessity of their supporters providing the funds for carrying on the agitation for the amendment of the two statutes, and to the machinery of organising power represented by the National Union which it was necessary to support in connection with the work, Mr. Yates said:—

I believe that no Government has ever been returned to power in the House of Commons with a majority in the aggregate counting a million; generally the majority is far smaller. I believe that the Spiritualists of this country, as represented by the affiliated societies alone, number over fifty thousand. But, of course, there are many thousands more than these who believe that the Spiritualists can control that million and direct them. When this agitation comes to a definite issue, and they are seeking the suffrages of the people at Huddersfield—and I am the election agent there—I shall go to the persons concerned, and if they refuse to listen I shall say this: "Very well, our societies shall become canvassing committees, but not for those who are against us. We have got something to bargain with—we can keep you out." Our greatest weapon is the ballot-box and we shall not hesitate to use it. (Applause.)

MR. A. P. BENNETT said he was thoroughly in sympathy with the resolution. The recent prosecutions and magisterial decisions were so brutal and violent that he was amazed that

\* Our Lancashire Society (Bursley) has over forty members and Lyncianists serving.—E. W. O.



## THE STRANGE STORY OF "PATIENCE WORTH."

NOVELS, PLAYS AND POEMS FROM A OULIA BOARD.

(Continued from page 152.)

## A BIT OF BROAD HUMOUR.

"How be it, sirrah?" spelled out the board to me. "Wouldst thee the Merry Tale or yet the Sorry Tale?"

I declared for the Merry one to start with, whereupon the board wrote about six hundred words, picking the story up at the word where it had been left off without Mrs. Curran's looking it up. During the course of the story, which developed an incident in which one of the characters is kept in a courtyard in an embarrassingly barelegged condition by the lord of the manor, while various Court ladies walk past the gate, we stopped to laugh and exclaim over the rather surprisingly broad humour of invention. This seemed to trouble the authoress, for the board spelled:—

"How be this thing? I tell thee this hath lovely yet athin it."

Then she asked if she should go on. We suggested that it would be unkind to leave Cato in his plight; and she declared:—

"Welladay, 'tis on, then, unto the puttin' o' his points. 'Tis a tickle that sweets sour, sirrah!"

So at last one of the characters threw Cato a cape to cover himself, and she asked:—

"How be it, then? Shall I set on, or tie the strand and on the Sorry put?"

We said this was a good place to leave Cato; and said she:—

"See ye, I sunked o' the tale, and hided it amid the cape's fold."

Then, after this flash of light spirits, she seemed to think better of her plan to "on the Sorry put," and addressed me:—

"Ye see, man, there be them that look 'pon His workin's, and bat them much o' their eyelids and speak out: 'How be this thing? Lo, has not man's hands done this and that?' For look ye, man casteth seeds, and planteth o' the groves; yea, and tickleth o' himself that this be his workin's—the uppin' o' the greens!"

"Yea, and I speak me out: 'Thou knowest 'tis the trick o' Him that setteth the seeds spurted up.'"

"Yea, and earth knoweth much o' the words He hath spake, and taketh them in; and yet behold, they speak out that e'en His words stand them not wondrous! But behold, e'en though they speak words that fill the all, e'en then there standeth His word! Yea, and ever shall this thing be. Behold, nay man may wash asunder Him with the beat of word's wave!"

## LOVE IN THE HEART OF CREATION.

This theme of a divine spiritual nature in the universe is the favourite one of Patience Worth, the lesson which she claims to have come to teach to men. She seems to enjoy nothing more than to talk of God, of Love as the principle of creation and the explanation of the universe. It is this, she asserts, that she is trying to reveal to men through both her conversation and her writings.

"But are not even these words man's effort to find truth?" I asked.

"Yea. See, man, this thing be; but hark, they find not save until the time their lips be stopped, and they list!"

"Why, then, do men not listen?" was my next query. "Is it because they wish to escape the responsibility of realising the truth in themselves?"

"Nay. Lor', I be loth for to tell. But here abe! See ye, man taketh upon him the settin' o' all things; yea, be lulled up o' himself. Yea, and his eye be the trickster; for behold, when he looketh first upon day, he knoweth lights and darks. And behold, at the full o' flesh, still would he to see this thing that he would to believe. Yea, hark—e'en though His face shewed at the morrow, there still would stand a man who would to cast a stone upon this showing face, for to see would blood flow!"

"Yet, ye see, doubt be the hands aseek amid dark. Yea, faith be the dim light that sheweth at the pit's ope—far, far, deep, deep, beyond thee! Yea, love thou e'en doubt, for thou needest o' the hands that seek 'mid dark."

Always remember that this is spelled off on the board as fast as a man can copy it down in abbreviations. Have you often heard a better humorous summary of human conceit than that man likes to think he makes the grass grow because he plants the seeds? Or a more striking metaphor for scepticism than that men would cast stones at the face of God to see if it would bleed?

## NOTES FROM FRANCE.

## A SERMON AT THE MADELEINE AND WAR PROPHECIES.

We take the following from "La Revue Spirite," which quotes from "Le Petit Journal" of March 12th last:—

The Abbé Stephen Coubé is giving a series of lectures on table-turning at the Church of the Madeleine, Paris. During yesterday's lecture, before an enormous crowd which packed the church, the Abbé affirmed the reality of Spiritualistic facts, and showed how they agreed with Catholic doctrine. He quoted many facts attested by leading savants in France, England, and other countries (both believers in various religions, and unbelievers), facts which show the transcendancy and extra-natural character of the agent behind the movements of the tables, who, nevertheless, is not [always?], as one is inclined to believe, a spirit from the dead.

Here is one of the most curious and realistic facts quoted by the Abbé, of which he was personally a witness. The table was asked if the victory of France was certain. "Yes," said the table with emphasis, and the subsequent replies were made with no less energy.

"Will the war finish this year?"—"Yes!"

"Before All Saints' Day?"—"Yes!"

"Before August 1st?"—"Yes!"

"Before July 1st?"—"No."

It is clear, then, according to the table, that the war should be over (victoriously, of course, for France) in July.

"But," added the Abbé, "I do not guarantee the fulfilment of this prophecy, for spirits often lie more than human beings."

The same journal, quoting this time from "Le Carnet de la Semaine," says:—

The scene is laid in May, 1914, at the house of M.B. They were doing table-turning to pass the time. Mdlle R. B. was there and also M. Jean R. Mdlle R., who is a wonderful medium, put her white hands on a small three-legged table. There was a religious silence and one would say that an angel was passing by. When the table was questioned it announced the times, "War." "When?" was the question. "In three months." "With whom?" "A general war." The people present looked at each other. They did not understand, but they knew all about it later, and the affair naturally made a great impression on them. The master of the house can show you the account of the proceedings taken down word by word in May, 1914, and countersigned by all present.

## THE PREDICTION OF BEAUVAIS.

The "Revue Scientifique et Morale du Spiritisme" re-opens the much-discussed subject of war prophecies in an article entitled "The Prediction of Beauvais."

The prophecy in question was made public by M. Courier, administrator of "La Vie Nouvelle," a Beauvais journal, and betwixt the invasion of France from the north-west by a mass of triumphal enemies, a desperate and sanguinary struggle, and the eventual surrounding of the invaders by troops and cannon.

There is a reference to a fierce attack on a "strong place" in the text of "La Vie Nouvelle" of February, 1914. Our contemporary identifies this with Verdun, an assumption which, though justifiable from the description, is not conclusive. We are told that the "strong place" is one where France will use concentrated large quantities of troops and engines of destruction, and that in this confined space would be gathered masses of men brought together from all parts by the most rapid means of transport. Terrible events would take place there, but by divine help a glorious victory would be accomplished.



"How do you explain evil impulses," I continued, "impulses to which we yield even though we are ashamed——"

At the word "ashamed" she broke in to define it:

"This be the bite athin the heart o' the love He hath dealt unto thee."

"Why, then, does man go contrary to what he knows is good, if he is full of a divine nature? Is evil part of the plan?"

"Behold ye, men o' earth build up, o' what seems to be naughts, mighty waves, that set them broked wrecks, e'en so surely as waters. Yea, this be o' words; yea, and deeds; yea, and even though man would for to do the thing that sheweth as meet and right, the wave washeth him, and this wave sweepeth him on and on unto the wrong-doing. Yea, man, for flesh hath the building o' flesh, and out o' the building o' flesh groweth wrong."

#### "OUT OF THE MIRES—THE LILY!"

In other places she has spoken of the telepathic influence of men's thoughts, for good or evil. I suggested then the case of a man swept along a bad course, apparently without power to stop himself. She answered:

"Behold ye, I be at the fashioning out o' a cloak for such an one."

This was taken as a reference to the "Sorry Tale." Then:

"See, out of mires groweth He the lily."

"This does not mean, though, that we cannot stand against the current which influences us?"

"See ye, yea; but this wave a-times be blood's taint, and the flesh builded up weak. So, then, this be a broked measure; and He looketh not to the broked measure for to bring forth the full."

"Can man not repair even broken measures, by will, and so bring perfection out of what seems a hopeless life?"

"Yea, yea, and nay. Nay, this be so; yet he who drinketh him full o' Him may build up the break o' his measure."

"Experiences we call evils, experiences we call pain, are then the result of ignorance—human error breaking natural law? They are no part of a divine will, as some men have taught?"

"See, look ye, thy babe be thine; and thou lovest it, sore heavy. Yea, but look: it reacheth forth, and graspeth o' a blade, and behold—blood sheweth!"

"Are we not responsible for fighting against 'the wave'?"

"Yea; man be Him. Athin him be Him. And with this thing man may build up all o' the measure's lack."

"When you lived as we do, did you have intimations of what you now teach? Or was your consciousness limited like ours?"

"Like. Like," came the answer. "Yea, for behold, the stones shewed but as stones—still athin the me o' me wert that that did bid I know o' the shadow o' the stones and the creeped mites aneath them. Yea, and this hand hath sought 'neath the stones. Yea, and of these things bearest thy hand-maid back unto thee."

When the story had stopped for the night on the second evening I reminded Patience that the night before she had promised me a song and forthwith, after a bit of by-play, she made good, taking her inspiration from some flowers which I had brought to Mrs. Curran and "to Patience." They were sweet-peas and a small star-like white flower called, so the florist told me, "babe's breath." Patience took her theme from these, first saying:

"See, I set o' singin' o' His wondermakin'; for here, this lad hath love for Him."

And here is what she spelled out for me—

I looked unto the day,  
And sought to find His lovèd best o'er all—  
The peaks o' mountains' heights,  
Kissed o'er o' blushed youthed day's smile;  
The valleys wrapped o' mists  
And pierced o' trees' heights, swayed.  
The fields, bloomed deep and wrapped o' golden sun  
And pinned o' grainstalks fast unto the roads' ways long;  
The gardens where His love hath loosed  
And bursts from buds, to flaunt it unto thee.  
The deep, deep skies  
Whereon He ascribeth Him in mighty words  
Writ o' stars that roll forever on;  
The nested wood, pierced o' singin' notes,  
Wherein the echoes hide  
And sink unto the purled brook  
Who doth but babble echoes o' the day;  
The ragin' storms' blasts  
That bend the mighty oaks  
And snap the forest's folk

Like the meadow's straw adown;  
The quiet tides wherein the dreams do float  
Like phantoms 'bout the darkèd paths  
And whisper sweets unto the hungered hearts.

O' all o' this I've sought.

Be this His lovèd best—

The mighty weaving o' His day's loom o' the cloth o' man;

Nay, Nay!

Unto the dell wherein the bluet springs  
And mosses kiss the stilled pool's lips,  
Unto the cot that lieth at the breast of yonder hill,  
Where love hath spoke, sought I.  
And there upon the still there hung a sweet  
Soft as morn's birth,  
Sweet as honeyed bloom.  
From out a babe's soft lips  
The breath doth stream His love unto the day.

And this—and this, be loved and best o'er all!

This is poetry, however and by whomever written!

Mr. Yost has published in the "Globe-Democrat" much of the writing of Patience Worth and compiled a volume of them. Mr. Reedy, of the "Mirror," is also deeply interested, and vouches for the authenticity and honesty of the whole business. But nobody thus far has fashioned a satisfactory explanation of these phenomena. The fiction is unusually good fiction; yet Mrs. Curran has never been a writer. And as for the style—Patience Worth carries on her conversations in one Anglo-Saxon dialect, wrote one story in an entirely distinct one, wrote another in a third, and is now writing the "Merry Tale" in still another.

In some cases she uses an idiom not familiar in literature, which has to be located by experts in the glossaries. The "Sorry Tale" is being written in a style quite modern; but the knowledge displayed of customs and intimate details of life in early Palestine is said to surpass anything in "Ben Hur" or "Quo Vadis," and certainly covers matters of which the Currans know nothing.

Neither Mr. nor Mrs. Curran is familiar with Chaucer or any other Old English writing, it is asserted. Yet each one of the Old English idioms is used with facility, and is in accord with the period of the story for which it is used; and furthermore, they are employed with accuracy which has stood the test of the examination of masters of the subject of early English. Similarly, the details of the folk life in the "Sorry Tale" have been studied and pronounced, by men who know, to be chronologically correct and to display an astonishing familiarity with the times. Implements and customs have often been mentioned, of which it could not be discovered that any of the people in the room had the slightest knowledge. Unless specialists in early English and professors of Biblical history have been collaborating unconsciously with Mrs. Curran, there is still much mystery in the writing of her Ouija board to be unravelled.

#### THE PROGRESS OF PSYCHIC SCIENCE.

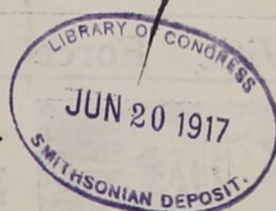
##### SIR OLIVER LODGE ON CONTEMPORARY CRITICISM.

In the course of an address on the subject of human survival, which Sir Oliver Lodge, as Principal of Birmingham University, delivered recently to members of the Guild of Undergraduates, he referred to the books in which he had set forth his present views and to the uncomplimentary character of the criticisms they had evoked in some quarters. That, said Sir Oliver, was as it should be. When any subject was new, it had to run the gauntlet of contemporary criticism. This subject was not, indeed, new, but the scientific attention directed towards it was new, and it was that which had aroused so much criticism and, in some quarters, antagonism. The antagonism had arisen to some extent on the scientific side, and to some extent on the ecclesiastic side. But if a subject was not strong enough to stand against opposition of that kind, it was not a very important one. If the thing was not true, the sooner it was quashed out the better. If it was true, then examination and criticism were all to the good.

MR. CHARLES E. BENHAM writes, in reference to Mr. E. Wake Cook's remarks (p. 150) on Bailey's "Festus," that Bailey did not die until 1902, and therefore could not be included in the National Dictionary of Biography. "But," continues Mr. Benham, "there is a long account of him in the second supplement. He is also given full honours in Cambridge history and other works."



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## NOTES BY THE WAY.

We said recently that we would welcome *intelligent* opposition, and we repeat the sentiment with some indications of what precisely we mean by the phrase. In the first place, it is clear that no criticism can be of any particular value when it is offered by a person who has no knowledge of the subject which he sets out to criticise. The editor who detailed a junior reporter or even an eminent scientific expert to report upon the pictures in the Royal Academy would rightly be regarded by his proprietors as showing clear indications of a tottering intellect. But with a subject like Psychic Research, which has engaged and is engaging the attention of some of the finest intellects in the country, the case is different. It is a young science; it is struggling and it is not popular—the comic paragraphist—or the office boy—can dash off something funny about spooks, something that will amuse the average reader, who is regarded in some journalistic quarters as a particularly engaging kind of ass, not at all fastidious about the fare which is provided for him. Nowadays it happens frequently that the reader is a bereaved person, lamenting the loss of father, son, brother or friend, and his grief is naturally lightened by some drolleries about spooks and the idiocy of supposing that there can be any hereafter so human and natural that his lost ones are really safe and well and may in certain circumstances be able to signify the fact to him. Before long he and his like will demand a little more serious consideration. They will refuse to be put off with balderdash. The man who writes for them will have to know his business. Then we shall get something like intelligent criticism, and it may be very valuable. We shall welcome it—when it comes.

Of course the pulpit will have to attend to the matter, too. The men of the cassock are supposed to be the chief authorities on this question, but the exhibitions which they give to their congregations of their extraordinary incompetence are painful even to many of the persons in the pews. To mount into a pulpit and yell "Devils!" is easy, and it is also infantile and ridiculous—it resembles "a tale told by an idiot, full of sound and fury, signifying nothing." If there were any substantial truth in it we should still recall Carlyle's words when he heard a hot gospeller discourse for an hour on hell and damnation:—

If a man must be damned, let him be damned with dignity, and not screech about it.

We record with regret that after many years' oscillating, as it were, between the wise men and the fools of this par-

ticular subject and the wise men and the fools outside it, we have only met with one intelligent opponent. He is a distinguished naturalist who has had over thirty years' experience in psychical research, and has seen, generally speaking, every kind of evidential phenomenon. His verdict is that the phenomena are true (no one who investigates can come to any other conclusion), but he disputes the idea of individual spirit agency. His theory is that they are caused by a Universal Spirit which temporarily adopts an individual form. His thesis was a little obscure, but we understood what he meant, and allowed him the opportunity to set out his views in LIGHT.

We fully appreciated the force of this particular critic's argument, and were even able to accept it to the extent that to us it represented one half of the truth. For we endorse the idea of a Universal Spirit, only we find it not incompatible with the idea of individual spirit intelligence. That is how the Universal Spirit is expressed in Time and Space, in all relative forms of being. Of course it is a very deep question. Proclus, the Greek philosopher, and Hegel had a very fine grasp of it, but this is not the time or the place to consider their views. Nevertheless, their authority is with us in the argument. And now we are waiting to hear from some person who, having exhaustively examined the question both as to its facts and its principles, has arrived at some conclusion adverse to what is known as the spirit theory. For even our naturalist friend accepted the spirit theory—only with a difference. It was the One Spirit, he said, and not individual spirits. With "spooks" and "devils," however, we are frankly bored to death. We can guess what Dr. Johnson or Carlyle would have said when confronted with buffooneries and infantile babblings instead of intelligent criticism on any subject which they had made their own by thought and study. And we do not forget that both Johnson and Carlyle held views that would probably to-day have drawn them both to the Society for Psychical Research.

## A GENERATION AGO.

(FROM "LIGHT" OF MAY 28TH, 1887.)

Mr. William Eglinton, who has now been staying a short time in St. Petersburg, has obtained unqualified approbation in high circles, including the highest of all, for his séances, the results of which are so contrary to every physical law with which we are acquainted that people are unable to credit them in spite of the strongest assertions they hear made. It is only those who have themselves been witnesses of these wonderful occurrences who can gradually bring their minds to believe that they really have happened, though they still remain a matter of incomprehensibility.

JUBILEE GOLD MEDAL.—The Jubilee Gold Medal offered by the committee of "The Bath Philharmonic Society," for the best cantata for soli, orchestra and chorus, was awarded on Saturday last to Mr. Charlton T. Speer, Associate and Professor of the Royal Academy of Music.



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APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's-lane, W.C. 2.

## THE GARDEN OF LIFE.

In melancholy mood, a cynical writer once described the world as a great garden in which the delicate tropical flower was expected to thrive amid the rigours of the North, while the hardy shrub, fitted to sustain a bleak temperature, was often set in warm and enervating spots, where it languished for sheer lack of those sharp and bracing airs that stunted and killed the exotics.

But this comparison of human life to a garden in which many of the plants are put in the wrong places, while ingenious enough, is a good deal of a fallacy. To liken the soul to a flower is a pretty and permissible conceit in poetry, but it has its obvious limits. The flower that the unskilful gardener has set in an unfavourable place must needs wilt and sicken, but the soul in an uncongenial environment has within itself infinite possibilities of adaptation and readjustment. The trouble is that at present, in the welter of things, the soul does not know itself and its powers. It may seem to itself at times like the "wild dove" of Swinburne, "lost in the whirling snow," or like a delicate plant set in a cold and gusty spot. So long—and only so long—as the soul is unconscious of its powers, do such comparisons apply with any force. Even then, its unhappy situation is, at the worst, temporary. There comes to all in the end a transplanting, a removal to better conditions. That, indeed, is the faith and knowledge for which we of LIGHT stand. But side by side with these convictions of the ultimate good of human life there is growing up to-day a science of the powers of the embodied soul. We are learning that human life is not a condition of disorder which is ultimately to be rectified by death.

We are not thinking of any magical process by which the soul, however enlightened, can in this life transmute its surroundings into perpetual happiness and peace. There is often a fatal facility in this direction on the part of those who study and teach the processes of "new" and "higher" thought. Life is not yet so ductile as to respond fully to even the highest influences from the spiritual realm. Nor do we believe that the world is so designed. Otherwise, where the discipline, the pain that teaches, the effort that strengthens? Our thought is rather that while the soul has in a (necessarily) limited degree the power to subdue its environment, it has in an equal, perhaps even a greater, measure, the ability to adapt itself to uncongenial surroundings and to draw from them their best uses in the way of strength and patience. "Storm-stayed upon a windy site" was the graphic phrase of Tennyson, who in those few magical words calls up the

picture of a great tree which the very tempests themselves have assisted to anchor securely against their battering rage. It is a description that applies well to many calm, strong souls in the Garden of Life to-day. Instead of complaining against the harsh conditions in which they are placed, they have adapted their growth as far as possible to their surroundings, rooting themselves securely against the shocks of tempest. Great souls these, giving shade and shelter to many of the weaker inhabitants of the Garden, and drawing their power alike from summer sunshine and wintry rain. Spirits like these have never sought for the warm and sheltered places, nor ever yearned for a ceaseless procession of calm, untroubled days.

But are there no "stunted plants" in the Garden of Life? Truly yes. We have all met those quiet, timid souls, so subdued, as it were, by a chilling environment that their more robust fellows are disposed to pass them by as of no importance in the scheme of things—failures, "people of no account." And often the more kindly observer has been surprised on making their further acquaintance to find in them rare depths of feeling and perception. It has seemed as though such minds had been driven in upon themselves by the stress of external life, their gifts lying latent, until, in a genial atmosphere, they were able to expand and reveal their true characters and possibilities.

Happy, indeed, is the faith that sees in them not the helpless victims of a world gone awry, but souls, with an immortal destiny, passing through a transient phase of spiritual growth. For, when closely examined, these analogies from the lower world are apt to break down. "Natural law in the spiritual world" is an idea that has led many a philosopher astray, for with each round of the spiral of spiritual progress there comes in the operation of a higher law that transcends the working of the laws below. Even a received truth is found, after a time, to become not a falsity but a lower truth to be absorbed into a higher one.

The Garden of Life, then, is, when fully apprehended, but an imperfect parable. The "stunting" that in the actual and literal garden dwarfs and cripples the plant may in the Garden of the Spirit be but a method of growth designed to concentrate the interior forces. We have often felt, indeed, that some souls are held back from fruition only because their season has not come. They do not even put out the "tender leaves of hope," lest there should come a "killing frost." But they grow interiorly none the less. And in due time they will reflect honour on the Garden—and the Gardener!

For the Garden of Life, when all is said, is the Garden of the Spirit. The world, with its false ideals of fortune and power and position as the highest fruitage and most perfect flower of the mind, has gone sadly astray, creating conditions that cramp and chill the spirit which aspires to higher growths. Small wonder is it that some of us are tempted to think that only in some spiritual "Summerland" can the soul attain the possibilities of true fruition. Many, indeed, have not even that solace, for, lacking the intuitions and evidences of a higher world, they see for their final consummation only one Garden—the "Garden of Sleep."

Nevertheless, even in this world the Garden of Life is being made beautiful and abundant with many a rare and fragrant soul. And the angelic gardeners are at work all the time, pruning here, grafting there, trimming and tending, but always leaving the soul to make its own root ("to stand on its own feet" as the homely saying has it) and to bear the fruit most proper to it. And the "fruits of the Spirit," as St. Paul has told us, are love, joy, peace, long-suffering, goodness, faith. Truly a fruitage of which the world cannot have too much.



## THE UNION OF LONDON SPIRITUALISTS' ANNUAL CONVENTION.

### ANIMATED DISCUSSIONS ON VITAL QUESTIONS.

The sixteenth Annual Convention of the Union of London Spiritualists was held at South Place Institute, Finsbury, E.C., on Thursday, the 17th inst., Mr. G. Tayler Gwinn, President of the Union, occupying the chair at each meeting.

At the morning meeting a paper was read by Mr. Ernest Meads, entitled

#### "THE APPLICATION OF SPIRITUALISM TO THE TEACHING OF THE NEW TESTAMENT."

In commencing his address Mr. MEADS said that he had been a Spiritualist for over twenty-five years and was familiar with most forms of mediumship. The claim he made that he had received many messages from spirits whom they regarded with awe and reverence might be startling to some of them, but one of his principal duties, in conjunction with others, was to aid such spirits in seeking to save the lost by acting as a link between the spheres of light and those of darkness. It was his prayer and aspiration that he might be fitted for such work, for he had been told from the spirit world that the Holy could only come to that which was holy. To him it was natural to think of the New Testament and Spiritualism as if they were inseparably united, since he found in the New Testament the finest exposition of Spiritualism as he knew it and had proved it. St. Paul had given a description of "gifts of the spirit" which exactly described the phases of mediumship with which we were familiar, and Tertullian, writing at the end of the second century, said:—

We had a right to expect prophecies and the continuance of spiritual gifts, and we are now permitted to enjoy the gift of a prophetic. There is a sister among us who possesses the faculty of revelation. Commonly during the religious services she falls into a trance, holding then communion with angels, beholding Jesus himself, hearing Divine mysteries explained, reading the hearts of some persons and ministering to such as required it.

Here was an interesting picture of the early Christian Church, which showed Spiritualism, in the very form known to many of us, practised in the Church before that Church became contaminated by the lust of temporal power.

It was their duty as Spiritualists to raise their subject to the highest possible level. A person might be psychic without being spiritual. Love, sympathy, affinity, the attraction of like to like—these were the keynotes, the all-powerful factors in spirit communion which determined the quality and value of the messages. For the psychic quality was shared alike by good, bad, and indifferent. Indeed, so complex were our characters that, according to our varying moods, we might each at different times be mediumistic to spirits good, bad or indifferent.

Prejudice was never more illogical than when it stated that all spirit communications were from "the world of darkness," for that was to declare that evil was more powerful than good, and that the Lord of Life was unwilling or unable to avail Himself of laws freely used by the forces of evil. The Bible stories, the lives of the saints, and our noblest experiences contradicted so improbable an assertion. Had we not, each of us, found that only when we were at our highest, when our desires were purely spiritual, did we get communications from spirits of real spiritual exaltation—"soft rebukes in blessings ended," exhortations to more active and better service, and such sweet messages on Divine mysteries as caused the eye to fill with tears and the heart to overflow with love? Could we in such hours be the victims of deception? Was it possible that those noble souls who on earth were devoted to Love's service ceased to respond to its call; that those who had fought the great fight and knew how strangely weakness was mingled with strength in even the strongest mortal would not help while less developed spirits freely did so? Our ideas of love were outraged by such a suggestion.

As the human body had evolved from the grosser type of primeval man, and the human intellect from the production

of rude monoliths, so the spirit—that gem to contain which casket after casket of increasing beauty had been formed—had itself evolved in its expression if not in its essence. Was it unreasonable that Spiritualism, the modern expression of the everlasting truth of spirit help and inspiration in the lives of mortals, should begin in material form, so expressed as to arouse attention and to incite thought and effort to push it to its logical issue—which many preferred to call Religious Mysticism? For if an undeveloped or ordinary spirit could move a table or greet in familiar language a mortal, by what law of common sense could the door be closed to higher—nay, to the highest—intelligences if thereby the human struggler might be inspired and helped upward?

Mr. Meads went on to remind his hearers that the earliest leaders of the Church were Jews, in whose Scriptures God appeared less as a loving Father than as a jealous tribal Deity, and to whom consequently vicarious suffering, the offering of the pure and holy for the sins of others, seemed not only reasonable but essential, and that this coloured even their idea of Jesus as the Judge, so that the gentle, loving element had to be introduced in the cult of Mary. Was it unreasonable to expect that with the advance of science and nearly two thousand years of the influence of the Holy Spirit, we should have a clearer conception of God and His unutterable love for His children? Mr. Meads' central idea with regard to the real person and mission of Jesus was contained in the following passage:—

Lamp-bearer after lamp-bearer had been sent in every country and to every faith to stem the tide of darkness which crept over the world as man's intellect expanded. But in spite of their efforts the world grew darker: the glorious faiths of old Egypt, Persia, India, and Israel had degenerated into idolatry and mere formalism. Love—the link which binds man to God, the very essence of the Divine nature, which is the light of the world—had almost vanished; the light had flickered almost to extinction when that great Spirit, controller of our sun and its planets, the Father's true Son and viceroy to us, came Himself to rekindle the glowing spark, and thus saved our planet from disintegration, for had the vital spark, its soul, been extinguished, such had been its fate, and we of to-day had never been born. Think what we will of His personality, the light of His teaching of love has permeated the earth, galvanising into life the best that was buried in the old faiths and creeds.

Thus in a grand and noble sense His life, which necessarily included His crucifixion, since it was part of it, has redeemed the world from destruction.

Mr. Meads claimed that there had been but one God-man upon the earth. "His history is unique. In this essential point, at any rate, many Spiritualists are in heart-whole sympathy with the Church."

The gifts of His spirit, which followed after His ascension, had never ceased to be bestowed. "Witness the long line of saints and the justly famous Curé d'Arès who passed over as late as 1859." And what outward and visible sign, asked Mr. Meads, could we of to-day demand more convincing than the case of Dorothy Kerin? "A little wayside flower plucked by the Master's hand and set on high as a sign that His love and influence are as vital, vivid and real to-day as at any period of the world's history, if only childlike faith and love make its reception possible."

The idea of God as a judge, Mr. Meads declared to be unknown in any sphere above the earth. His attribute was perfect love—limitless, forgiving love—and unselfish service to one's fellows was the true expression of the spirit's devotion to God. Such service, of course, was not limited to those who took the same view of Jesus as he (the speaker) did. The value of a creed was in the life it produced. Only those who performed His will were His servants.

In closing his paper, in the course of which he narrated several interesting personal incidents for which we cannot here find space, Mr. Meads thus summed up the main conclusions at which he had arrived:—

His (Christ's) mission was to reveal the Father—the Divine heart of love—and to demonstrate the nearness of the spirit-world.

Spiritualism is an important adjunct and instrument to the same end.



The insistent teaching of both the New Testament and of Spiritualism is that all progress consists of laying aside the material; for Spiritualism also demands renunciation of material ambition on the part of those desiring to tread the higher path.

At the close of the address Miss Lilian Maskell sang a beautiful solo, entitled "Joy," after which Mr. Meads answered several questions.

#### THE AFTERNOON MEETING.

At the afternoon session, Mr. Richard Boddington read a paper entitled "Some Problems to be Faced." The proceedings opened with an invocation by Alderman D. J. Davis. In the course of some introductory remarks the Chairman said that they, as Spiritualists, were under a cloud, but it was one of the brightest clouds that ever overshadowed humanity—it was the "great cloud of witnesses." (Applause.) It was a great mystery to him how anyone who had been the recipient of the ministry of angels could ever be recreant to that trust, whatever the temptations might be. No matter what the circumstances of their external life, all true Spiritualists stood securely, because they stood on the immovable rock of truth, and he whose feet were on that rock stood firm against all the assaults of the adversary. It behoved them to see that they were true, for if there were any tendency to selfishness, any vain seeking after pomp, place, or possession, then were they poor indeed. He pitied above all the unfortunate medium who had been false to his or her trust. It was difficult to understand how a medium who had been in touch with the highest could ever descend to the base. If a person came to him as a medium, seeking for things of the earth, earthy, he would say: "If I can help you in any way; if I can bring you peace or consolation I will gladly do so, but if you want to know what worldly advantages are coming to you next week, you can go elsewhere. I have nothing for you." He urged that mediums should respect above all things the sacred trust to which they had been ordained, and remember that they would be judged, not by men or spirits, but by the living God.

(To be continued.)

#### MR. A. P. SINNETT AND DR. CROZIER.

Mr. A. P. Sinnett has replied in the May "Fortnightly Review" to Dr. Crozier's grotesquely inaccurate article on "Sir Oliver Lodge and Spiritualism" in the March number. He especially comments on the surprising confusion of mind exhibited by Dr. Crozier in writing of the "great Initiates, Mahatmas and Seers of Spiritualism"—showing that he "has not grasped the elementary idea that Spiritualism and Theosophy are two independent lines of study and research." Concerning the risks attendant on Spiritualistic inquiry, of which Dr. Crozier makes so much, Mr. Sinnett says: "His friends who have forbidden their wives and children to have anything to do with it as 'a thing accursed,' might as well issue a similar ukase against medicine at large on the ground that some drugs are poisonous"; and adds that "it is no less blasphemous than foolish to describe as 'accursed' the beginning of a beautiful expansion of human faculty that in its ultimate development promises to abolish most of the gloom and all the terror surrounding the grave, and has already paved the way for what is really the grandest contribution yet made to the spiritual progress of humanity—the revelation of the laws governing that progress, which constitutes modern Theosophy."

"A REGENT-STREET RAID."—At Marlborough-street Police-court on Tuesday, the 15th inst., Mrs. Mary Davies was charged with professing to tell fortunes, and an alleged mystical society called the "M. M. M." (otherwise the "Order of the Temple of the Orient") carried on at her business address was mentioned during the hearing. One of the witnesses, Police Sergeant Burnley, deposed that when he was told it was a Masonic lodge, he replied, "I do not recognise this as of any consequence. I understand you call this the Order of the Temple of the Orient. Your founder is a man of evil reputation and a traitor to this country." The prisoner was remanded on bail in two sureties of £50, or one of £100.—At the second hearing, on the 22nd inst., she was fined £20 on each of two of the charges, and £10 10s. costs.

#### AN EVIDENTIAL CASE OF CLAIRVOYANCE.

There are thousands of proofs of the reality of the clairvoyant faculty, although, for one reason or another, only a small proportion find their way into print. We give the following example, furnished to us by a literary woman (whose name is given in confidence) chiefly because of the interest imparted by the fact that the spirit described was that of a still-born child:—

The following extract from a diary I kept in 1909 may be of interest and bring comfort in a specially sad form of bereavement—that of the birth of a still-born child. I offer it with this hope.

In May, 1909, I was with that remarkable clairvoyant, Nurse Graham. A friend had made the appointment for me by my request carefully withholding my name and every clue to my identity.

The medium began by accurately describing my mother, who passed on in 1867, as near me, and especially her mental characteristics. Then came names of relations and friends and among these she gave "John." Several years before this, through another medium, I had been told that John was guide of mine, and that he was so glad to be able to give me his name. But I had not been able to recognise or "place" anyone of the name connected with myself. About a year before my visit to Nurse Graham I happened to say to my son that I wondered who the "John" could be of whom I had been told, and I was startled by the reply, "Perhaps it was your little brother who died as an infant." I could not understand why this should be suggested. I had no recollection of ever hearing that the little still-born child born in 1857 had been named at all.

It was born on the ship which brought us from India, and all I knew was that the captain had baptised the little one, though dead, to satisfy my mother. To the best of my knowledge I had never known by what name, and as John is not one familiar in our family records, I conclude he decided on it hastily.

My sister, however, had been told of it by a relative (long dead) very many years ago, and had mentioned it to my son.

When Nurse Graham spoke of John I asked what she could tell me about him, and at once got the answer, "He was a brother who died in infancy."

Most certainly neither my sister, nor my son, nor anyone they knew on this side, could have conveyed this knowledge to Nurse Graham.

May I refer in this connection to the striking experience of Mr. Morell Theobald recounted in his wonderfully interesting book, "Spirit Workers in the Home Circle"? To those who are open to the teachings given through Spiritualism, and who have suffered the bitter sorrow of "losing" (as the common phrase is) a still-born child, I can only hope his record may bring the deep rest and consolation it has brought to me.

The passages on the subject are to be found on pages 32, 40, 77-79.

#### THE COMING OF A WORLD-TEACHER.

Miss E. P. Prentice writes:—

Referring to Mr. E. Wake Cook's article, I fail to see any inconsistency in the expectation of an actual spiritual Teacher. At the present crisis it seems a necessity.

When Christ quitted this sphere He promised to return in due time, in "power and great glory." What if the travesty of His teachings by Church, State and people should hasten His advent? Only the Spirit of Truth can guide into all truth. The childlike simplicity that constitutes eligibility for entrance into the kingdom of Heaven has long been absent from many of Christ's so-called followers. "He came unto his own and his own received him not." To-day it may well be the way is being prepared, and out of the world's long-suffering and bereavement a star will arise, spiritually potent—the Star of Bethlehem!

"The diplomatic life," remarks "The Observer," "scarcely one fancies, tends to make men into Spiritualists, but Count Miyatovich, who so long represented Serbia at the Court of St. James's, is a believer in Spiritualism. His 'Memoirs of a Balkan Diplomatist,' which the House of Cassell will publish soon, have something to say of communications from 'the other side.' This is only one aspect of a book which describes the whole activities of a full life. If Count Miyatovich had been left to follow his own bent he would probably have been a man of letters, and that circumstance promises us a well-written volume."



## OLD SCIENCE AND NEW VISION.

## THE OUTWORN CREED OF MATERIALISM.

[The following is taken from an article by Miss Felicia Satcherd in the "Review of Reviews."]

It has needed this world-war to awaken mankind to the perception of the fact that science had fallen into a groove, a deep, deep abyss, more difficult to escape from than those outside of it could possibly realise. For the scientist, groping in this darkness of physical science—a darkness that claimed to be light—was "blinded by his brains," rendered oblivious of whole areas of human fact and experience by reason of certain preconceptions and misconceptions. More deadly still, his often great and extensive knowledge of the domain he had peculiarly made his own shut from him all possibility of cognising his own limitations.

Science, restricted thus to a five-sense universe, had forgotten that there can be no finality in scientific truth. It had become stridently dogmatic. Its votaries, in the "interests of truth," ceaselessly endeavoured to stifle and strangle all new knowledges that threatened to reveal its own growing bankruptcy.

The Old Science rigidly closed its eyes and stopped its ears when the more adventurous souls pointed out that—

All experience is an arch wherethro'  
Gleams that untravell'd world whose margin fades  
For ever and for ever when we move.

This Old Science had determined that man was simply an automaton, controlled and dominated by physiological processes only, in which the mind played no part save that of an inert and helpless observer.

Exponents of this effete and obsolete dogmatic science are still to the fore. In a recent number of "Science Progress" Mr. Hugh Elliot, one of this school of brain-blinded scientists, writing on Vitalism, tells us that Physical Science, investigating physical phenomena by physical methods, has discovered no evidence of the action of mind.

Dr. Chas. A. Mercier, late Physician for Mental Diseases at Charing Cross Hospital, makes a witty and convincing reply to Mr. Elliot in the "Hibbert Journal":—

"When we invoke physical or chemical forces we are dealing with things we understand . . . we know what we are talking about," says Mr. Elliot. "But when you invoke a spiritual or vital force you are dragging in a new and unknown conception of which you have not the slightest knowledge, nor the slenderest rag of evidence for its existence."

"Shade of Berkeley!" exclaims Dr. Mercier, in a fine frenzy of indignation.

So Mr. Elliot understands physical and chemical forces! Kindly make a note of that. He rests the main weight of his objection to what he calls vitalism on his inability to conceive how mind can act upon matter. Since he cannot conceive how mind acts upon matter, he denies that it does act. This is his strongest argument and he is never tired of insisting on it. But can he conceive how matter acts upon matter? Can he conceive how the sun attracts the earth through millions of miles of space? Can he conceive how oxygen combines with hydrogen? Can he conceive, even, how glue sticks to wood?

He is dealing, he assures us, with things he understands. He knows what he is talking about. Then, Mr. Elliot, perhaps you will explain: and when you have explained by what means the sun and earth attract each other, and by what means oxygen and hydrogen combine together, I promise you I will explain by what means the mind acts upon the brain.

Dr. Mercier goes on to say:—

If you understand these things you can explain how they happen: if you cannot explain how they happen, then by your own showing they do not happen. Then when you invoke gravitation or chemical combination, you are dragging in a new and unknown conception, of which you have not the slightest knowledge nor the slenderest rag of evidence for its existence.

The Old Science has little of consolation to offer to a "world in tears." Indeed, it would seem to rejoice over the world-calamity as confirmatory of its own soulless conclusions. It tells us in the person of one of its greatest living exponents, Professor Ernst Haeckel, that the present war has given the deathblow to the "illusions" of an overruling Providence and of human immortality.

Poor purblind Physical Science! It is your gods who have been swept away by this world-cataclysm, not the God and Father of the spiritual geniuses of Humanity—of Isaiah and Jesus Christ.

The "illusion" swept away by the war, says Dr. Schulman, a Jewish Rabbi, in his reply to Haeckel, is the one Materialism has ceaselessly dinned into men's ears for the last half-century—namely, that mastery over Nature's forces implies civilisation.

"This war proves," says the Rabbi, "that the civilisation of the head is the smallest part of human culture." Humanity's heart must be educated if brutal wars are ever to end, and men must realise as a vital fact of existence that God intends and requires them to love one another.

Enough has been said to demonstrate the inadequacy of Materialism to furnish a faith whereby the soul of man could not only subsist, but could rejoice in the gift of life. True, men have lived nobly and died courageously, comforting themselves with the reflection that if man's consciousness did not survive bodily dissolution it must be because it was better so:

He giveth His beloved sleep,  
And if an endless sleep He will, so best.

But the greatest souls and the keenest minds have never been able to acquiesce in this doctrine of despair. When faith waxed dim—

A warmth within the breast would melt  
The freezing reason's colder part,  
And like a man in wrath, the heart  
Rose up and answered, I have felt.

Were not these "feelings" effects of proximate causes just as much as any other phenomena? Must not a true science take all the factors of existence into account?

Unseen, unguessed, the New Science has been growing up all through the dark days of Materialism, expanding with force and vigour, so that it has at last burst forth, and with a voice that cannot be silenced or ignored is proclaiming the new truths that shall redeem the earth and reveal a new and nobler heaven.

## A NOVEL EXPLANATION OF MEDIUMSHIP.

A Dutch correspondent, Mr. B. Haga, from whom we hear occasionally, writes from The Hague:—

There appeared in the latest issue of the Dutch "Toekomstig Leven" ("The Future Life") a review of a work by a certain professor, which should be of interest to all scientific Spiritualists. In this book, entitled "Magic as Experimental Science," the professor, a chemist and a theologian, who is regarded as a truthful, honest man of high reputation, states that he has experimented in "magic" for eleven years, and at the end he has succeeded in drawing forth *out of himself* at will different kinds of phenomena, such as are attributed by Spiritualists to the influence of entities out of the body—viz., spirit lights, rappings, movement of a chemical balance under glass-cover, fantastic personifications, automatic writing, materialisations, &c.

The professor declares that the source of all these strange happenings is in the so-called medium, who appears to lodge within himself different semi-independent personalities, which, under certain conditions, are able to escape his personal control, and collect upon their own authority all kinds of facts. They treat and negotiate with the master of the house as if they were elves, elementals, or half-human beings, and tell him facts and incidents unknown to him; they are also able to transform some parts of his body, and to make him susceptible to music and arts.

A more detailed review of the book is expected in the next issues of the "Toekomstig Leven."

We cannot regard the views of the author in question as in any way quite new. Scientific students of psychic science already allow for such possibilities. Hence the stringent tests applied to gain evidence of the identity of communicating intelligences—tests which have many times resulted in cogent proofs. Presumably the investigator has not familiarised himself with the deeper aspects of psychical research.

THE best of prophets for the Future is the Past.—BYRON.



## CHRISTIANITY AND SPIRITUALISM.

BY THE REV. G. D. COOPER, VICAR OF LOWER BREEDING.

A letter from Miss H. A. Dallas tells me of the great regret with which she has read a report of the Bishop of Chichester's sermon on Easter Eve, and a report of criticisms by Lord Halifax on Sir O. Lodge's book, "Raymond." She also points out that the Bishop has not correctly represented two statements from "Raymond." There may possibly have been mistakes in the reporting of the Bishop's sermon. But surely it is a gain just now that the Bishop and Lord Halifax should give their challenge and call for consideration as to where the truth lies with regard to Spiritualism.

Is Spiritualism all necromancy, or is there in it something of the holiness of Eternal Truth? Surely the Bible shows that true Spiritualism is a very real part not only of religion but of true Christianity.

In the Old Testament (as Lord Halifax notes) there is a Spiritualism which is forbidden. But is there not also a true Spiritualism? If the "Witch of Endor" is forbidden, the Spiritualism of the seer and the prophet is approved.

In the New Testament we have many examples of the true Spiritualism (e.g., St. Paul, St. John, St. Peter). But, of necessity, the disciples were true Spiritualists because their Master was. In St. Luke ix. 28 to 36, we read of the Christ that He deliberately held communication with the departed, with Moses and Elijah. And, apparently, He heightened the powers of His disciples that they might know and bear witness of His example. It is to be noted, of course, that Jesus chose the highest minds with whom to communicate, and that He chose to speak with them directly. But He *did* communicate with the so-called "departed."

Does not all this mean that there is a right Spiritualism as well as a wrong, and that Christians ought not only to refuse the wrong, but to follow the right?

If Jesus Christ was, as I believe, at once the Creator incarnate and Humanity incarnate, then the only wisdom is to follow His leadership with regard to Spiritualism. Christians have all the guidance they need if they will use it. They have the guidance of the Spirit of Truth, the teaching of the Bible, and the witness of the experience of the Christian Church. As Ellerton wrote:—

Then let us prove our Heavenly birth  
In all we do and know;  
And claim the kingdom of the earth  
For Thee, and not Thy foe.

## DISCORDS.

The tiny trumpeting gnat can break our dream  
When sweetest, and the vermin voices here—  
We scorn them, but they sting.

—TENNYSON.

"A man full of words shall not prosper upon the earth," said the Psalmist. The "unruly member which blesses God and curses man" is a universal sign of human immaturity, and "Set a watch before my mouth and keep the door of my lips," is a good morning prayer. Hundreds of tons of newspapers daily, thousands of books every year, pamphlets and circulars by every post, we are terrific talkers in these days, and writing is only another form of the same incontinency. "I kept silence—yea, even from good words—but it was pain and grief to me." So—the great delight is to point out error, to show up and pillory the faults and mistakes of others, to criticise, condemn, denounce and depreciate, not for the good of the victim, nor to elucidate the truth, but to vent and relieve our own venom.

And what a text is Spiritualism! How our old uncles glare over their spectacles and our horrified aunts hold up their mitnens hands! The more grotesque their incompetence to judge, the greater their certainty about all things visible and invisible. "They have a zeal for God, but not according to knowledge," and the patient and reverent seeker after truth must run the gauntlet of the sneers and grimaces of the ignorant and malicious and summon what wisdom he has to "suffer fools gladly." No wonder long-suffering Moses at last "spoke unadvisedly with his mouth," and St. Paul committed such an one to Satan "that he might learn not to blaspheme."

F. FIELDING-OULD.

## THE DEEPER PROBLEMS OF PSYCHIC RESEARCH.

At Steinway Hall on Sunday evening last, before the Marylebone Spiritualist Association, Dr. Ellis T. Powell delivered an address on this subject. Prior to the address Dr. Powell announced that the collection that evening would be given to the Spiritualists' National Union Parliamentary Fund for the purpose of securing the repeal of such statutes as the Witchcraft Act, which were obsolete survivals of medieval bigotry and intolerance, descending to us from the days of kings whose names had passed into appropriate oblivion. In the Witchcraft Act Parliament declared that there was no such thing as psychic investigation in any form whatever, and that all persons who pretended to the possession of psychic faculties were rogues and vagabonds. When the British Parliament thus stamped Christ as an impostor, Socrates as a humbug, and St. Paul as a rogue, and that in spite of the splendid progress made by modern psychic research, we might well be asked to subscribe our money for an effort to get rid of such an odious anachronism.

During the evening a duet, "He shall feed His flock" ("The Messiah") was sung by Miss Cooke and Master Frank Grant, and a solo, "I know a lovely Garden," by Master Frank Grant. The collection amounted to £12. In addition the association has voted £10 from its own funds to the same object.

We hope to give a full report of Dr. Powell's most interesting address in our next issue.

## ADVERTISEMENT COMPENSATION FUND.

Following is a list of donations received since those acknowledged in our last issue:—

	£	s.	d.
B. M. Godsall	...	...	1 0 0
A. G. H.	...	...	0 10 0

## NEW PUBLICATIONS RECEIVED.

"Some Views respecting a Future Life," by SAMUEL WADDINGTON. 3s. 6d. net. John Lane, The Bodley Head.

"On the Threshold of the Unseen: An Examination of the Phenomena of Spiritualism and of the Evidence for Survival after Death." By SIR WM. F. BARRETT, F.R.S. Cloth, 6s. 6d. net. Kegan Paul, Trench, Trübner and Co., Ltd., London and New York.

From L. N. Fowler and Co., 7, Imperial Arcade, Ludgate Circus: "Boston Lectures on The New Psychology," and "Beckoning Hands from the Beyond," by J. C. F. GRUMBINE; "Constructive Thought, or How to Obtain What you Desire," by BENJAMIN JOHNSON; "Primary Lessons on Christian Living and Healing," by ANNIE RUI MILITZ; all cloth, 2s. 6d. net. Also, "The Master's Touch, and Healing Words of Jesus," by HENRY HARRISON BROWN, 1s. 3d. net.

"ON THE THRESHOLD OF THE UNSEEN."—Sir William Barrett's long-expected and important work under this title is now ready, and can be obtained at this office, price 6s. 6d. or post free 6s. 11d. A review will be published in due course.

The papers record the transition on the 18th inst., in his 78th year, of Mr. J. N. Maskelyne, the well-known illusionist, and in doing so make much of his alleged exposure of "Spiritualistic frauds," including of course the performances of the Davenport Brothers. The claim is even made that he had sittings with all the well-known mediums of this country and found that none of them were genuine. Would it have been likely for one whose profession it was to imitate genuine phenomena to have found otherwise?

A NOTE ON MEDIUMSHIP.—In March last, at the time when we were receiving expressions of opinion from readers concerning the withdrawal of the advertisements of mediums—a step which has now been amply justified—we received a letter from Mr. Richard A. Bush, which we put aside for future reference. In this letter, Mr. Bush remarks that in company with the Rev. C. L. Tweedale, who was visiting London, he went to see several mediums, selecting from the advertisements those personally unknown to them. "And," Mr. Bush continues, "I think Mr. Tweedale will support me when I say that most of the best tests came from mediums whose fees were the lowest, and who were not catering for a society or West-end clientele."